

RELIGIOUS HIGH SCHOOL
TEXTBOOK

HADITH





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Hadith

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TEXT BOOK

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CHAPTER

SUNNAH

CONTENTS OF THE CHAPTER

**A. THE LITERAL AND THE TERMINOLOGICAL
MEANING OF SUNNAH**

B. THE TYPES OF SUNNAH

C. THE RULING ABOUT SUNNAH

D. THE SUNNAH AS A SOURCE OF RELIGION

PREPARATORY WORKS

1. Research the meaning of the word Sunnah from dictionaries.
2. What kind of acts are referred to as “sunnah” in our social life? Think about it.
3. Research why we need the prophets and Sunnah.

A. THE LITERAL AND THE TERMINOLOGICAL MEANING OF SUNNAH

The word sunnah literally means wide path, tradition, and state of affairs. When we consider the meaning of its usages in the Noble Qur'an, we see that the most important characteristic of the word sunnah is that it means fixed, unchanging principle, law, and rule. Allah the Almighty says in a verse,

﴿فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا﴾

“Now are they but looking for the way the ancients were dealt with? But no change will you find in Allah's way (of dealing): no turning off will you find in Allah's way (of dealing).”¹

As understood in this and other similar verses, when the word sunnah is related to Allah, it means unchanging laws. The word sunnah also comprises the meaning of good and bad actions and behaviors. In fact, the following saying of our Prophet (pbuh) supports this meaning:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ».

*“He who introduced some good practice in Islam which was followed after him (by people) he would be assured of reward like one who followed it, without their rewards being diminished in any respect. And he who introduced some evil practice in Islam which had been followed subsequently (by others), he would be required to bear the burden like that of one who followed this (evil practice) without their's being diminished in any respect.”*²

The terminological meaning of the word sunnah is closely related to this latter meaning. So much so that, the acts and behaviors of the Messenger of Allah (pbuh) constitutes his sunnah. Therefore, the term sunnah is the word used for **the sayings, actions, and tacit approvals of the Prophet (pbuh)**.

B. THE TYPES OF SUNNAH

As understood from the terminological meaning of the term sunnah, it is classified under three categories namely *al-Sunnah al-Qawliyya*, *al-Sunnah al-Fi'iliyya*, and *al-Sunnah al-Taqririyya*.

1. AL-SUNNAH AL-QAWLIYYA

This type of sunnah refers to the oral statements of the Prophet Muhammad (pbuh) related to any matter. His sayings and declarations are examined under this category. The hadiths that begin with the

1 Fatir, 35: 43

2 Muslim, 'Ilm, 15

expressions like قَالَ رَسُولُ اللَّهِ (ص) or قَالَ النَّبِيُّ (ص) are the examples of this type of sunnah. We can mention the following hadith as an example for *al-Sunnah al-Qawliyya*:

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» وَشَبَكَ بَيْنَ أَصَابِعِهِ. مُتَّفَقٌ عَلَيْهِ

According to the narration reported by Abu Musa al-Ash'ari, Allah's Messenger (pbuh) said,

“A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other.” While saying that, the Prophet (pbuh) clasped his hands, by interlacing his fingers.³

2. AL-SUNNAH AL-FI'ILIYYA

This type of sunnah consists of all the narrations reported by the Companions regarding the Prophet's actions related to various acts of worship such as ritual prayer, fasting, almsgiving, pilgrimage and other religious practices. The hadiths that begin with the expressions like

كَانَ النَّبِيُّ (ص) يَفْعَلُ كَذَا... or رَأَيْتُ رَسُولَ اللَّهِ (ص) فَعَلَ كَذَا..

are examples of *al-Sunnah al-Fi'iliyya*.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ».

Ibn 'Abbas (r. anhum) narrates: “The Prophet (pbuh) used to invoke Allah at the time of distress, saying, “There is no god but Allah, the Forebearing, and the Magnificent. There is no god but Allah the Lord of the heavens and earth, and the Lord of the great Throne. (La ilaha illal-lahu al-'Azim, al- Halim, La ilaha illal-lahu Rabbu al-samawati wa al-ard wa Rabbu al-arshi al-azim.)”⁴

3. AL-SUNNAH AL-TAQRIRIYYA

It means the Prophet's silence and thus tacit approval of an action or behavior carried out by his Companions in his presence. That he did not reject an action means that he approved it. For example, a person performed his prayer by performing *tayammum* because he did not have water. After he performed the prayer, he found water but did not re-perform his prayer. Allah's Messenger (pbuh) did not object, thus he approved of it. Another example is narrated by 'Amr ibn al-'As:

He said, “I had a sexual dream on a cold night in the battle of Dhat al-Salasil. I was afraid, if I washed I would die. I, therefore, performed *tayammum* and led my companions in the dawn prayer. They mentioned that to the Messenger of Allah (pbuh). He said: Amr, you led your companions in prayer while you were sexually defiled? I informed him of the cause which impeded me from washing. And I said: I heard Allah say: “Do not kill yourself, verily Allah is merciful to you.” The Messenger of Allah (pbuh) laughed and did not say anything.”⁵

3 Al-Bukhari, Salat, 88; Muslim, Birr, 65.

4 Al-Bukhari, Da'awat, 27.

5 Abu Dawud, Tahara, I, 92.

When we examine the aforementioned types and examples of sunnah, we see the Prophet's verbal statement in the first instance, an action in the second, and how he acted after hearing of an incident that took place away from him in the third example. Since he expressed his behavior by laughing or smiling, it is apparent that this incident was approved by the Prophet (pbuh). Hence, this is an example of *al-Sunnah al-Taqririyya*.

LET US NOTE

The views and practices of the Companions in matters where there are no clear rulings are also considered as examples of al-Sunnah al-Taqririyya. This is because the Companions frequently met the Prophet and presented their actions to him. Thus, the Prophet could learn and see what they did and correct their mistakes. In this way, the views and practices of the Companions who were under constant supervision of the Prophet are considered in a way the Prophet's own view. This is why, the views of the Companions are considered part of al-Sunnah al-Taqririyya. For example,

According to a report from Hudhayfa (r.a.), he said, "When we attended a dinner along with the Messenger of Allah (pbuh) we did not lay our hands on the food until Allah's Messenger (pbuh) had laid his hand on the food and commenced eating (the food)."

(Muslim, Kitab al-Ashriba, VI, 245)

C. THE RULING ABOUT SUNNAH

Sunnah is the second source of Islam after the Noble Qur'an. This is because Allah the Almighty charged the Prophet (pbuh) with the task to deliver the message of Islam to the people and declared that there is a good example for all people in the Messenger of Allah.⁶

Some other verses related to this issue are as follows:

- ✓ ***"And obey Allah and the Messenger; that you may obtain mercy."***⁷
- ✓ ***"He who obeys the Messenger, obeys Allah."***⁸
- ✓ ***"Say: "If you do love Allah, Follow me: Allah will love you and forgive you your sins.""***⁹
- ✓ ***"Say: "Obey Allah and His Messenger": But if they turn back, Allah loves not those who reject Faith."***¹⁰

As understood from these verses, Muslims are commanded to obey first God then His Messenger. Obedience to the Prophet can be fulfilled by following his sunnah. The commands and prohibitions of Allah are understood and applied to life by the Prophet's explanations and practices.

The way to perform many acts of worship such as ritual prayer, fasting, almsgiving, and pilgrimage are learned from his hadith and practice. Muslims scholars have always appealed to the Prophet's hadith and sunnah as the second source after the Noble Qur'an.

6 See Al-Ahzab, 33: 21.

7 Al 'Imran, 3: 132.

8 Al-Nisa, 4: 80.

9 Al 'Imran, 3: 31

10 Al 'Imran, 3: 32.

All of our beloved Prophet's sayings, actions and tacit approvals are included in the term sunnah. In respect to its bindingness, **the Prophet's sunnah is divided into three groups:**

1. **His Religious Practices:** His practices concerning the acts of worship such as ritual prayer, fasting, pilgrimage etc. and his actions related to social life such as marriage, trade, and sale etc. are examined under this category. This type of prophetic practices are considered sunnah and should be followed.
2. **His Personal Practices:** These are actions that are particular to the Prophet himself. For example, the Prophet's marriage to more than four wives. This is a practice particular only to the Prophet himself and cannot be regarded as an example to the Muslims.
3. **His Human Practices:** These are the actions and practices of the Prophet as a human being and as being a part of a society, such as his way and choices of eating, drinking, and dressing etc.

D. SUNNAH AS A SOURCE OF RELIGION

1. THE NEED FOR THE PROPHET AND SUNNAH

Allah the Most Exalted appointed the prophets known in Arabic as “*Nabi*” and “*Rasul*”, whom He chose from among people to carry out the task of bringing communication between Him and His servants and explain His messages to them. All prophets are guides charged with the task of delivering Allah's commands and prohibitions and to present the people with the straight path. All the prophets strived as delegates to carry out this divine task in the best manner. Our prophet Muhammad (pbuh) also carried out this task in the best of ways and became an example to his ummah through his life.

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ﴾

“O Messenger! proclaim the (message) which has been sent to you from your Lord. If you did not, you would not have fulfilled and proclaimed His mission.”¹¹

﴿وَإِنْ تُطِيعُوهُ تَهْتَدُوا﴾

“...If ye obey him, ye shall be on right guidance...”¹²

BOX OF KNOWLEDGE

As every other prophet, our Prophet (pbuh) also had three main tasks:

Tabligh: Delivering the messages he received from Allah to people without any changes.

Tabyin: His task to explain and interpret the parts of divine message he delivered that are ambiguous and difficult to understand.

Tashri': In matters where the Noble Qur'an have not issued a ruling, his sunnah establishes a ruling.

Tamsil: He becomes a living example of the messages he delivered by practicing them in his life

11 Al-Ma'ida, 5: 67.

12 Al-Nur, 24: 54.

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“...So take what the Messenger assigns to you, and deny yourselves that which he withholds from you...”¹³

Our Prophet (pbuh) did not only deliver the message that he received from Allah through revelation as a requirement of his divine task, but also explained, elucidated, and personally practiced the messages he delivered. Explaining, elucidating, and practicing the messages he delivered was also his main task.

Essentially, the Noble Qur'an is clear and illuminating by itself. However, because people's level of understanding is different, it may not always be possible for everyone to understand it in a complete manner. This is why it is necessary to elucidate for the people the things they need. Evidently, the truest, the best, the most appropriate, and the most satisfactory explanations can be made by the Prophet (pbuh). People who have no task but to worship Allah will only be able to learn how to worship Him through the Prophet's explanations. This is why it is not possible for Islam to exist without the Sunnah. This is because Sunnah means the interpretation and application of the Qur'an in life by the Prophet himself at the universal level. This is expressed not only by the Qur'an that commands obedience to Allah's Messenger but also by the Prophet himself.

It is stated in the Qur'an:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

“Say: “If you do love Allah, Follow me: Allah will love you and forgive you your sins.”¹⁴

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

“You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.”¹⁵

﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

“...If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day...”¹⁶

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

13 Al-Hashr, 59: 7.

14 Al 'Imran, 3: 31.

15 Al-Ahzab, 33 : 21.

16 Al-Nisa, 4: 59.

“But no, by the Lord, they can have no (real) faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Your decisions, but accept them with the fullest conviction.”¹⁷

Our beloved Prophet (pbuh) says in this respect,

“...he who does not follow my tradition in religion is not from me (not one of my followers).”¹⁸

LET US EVALUATE

“The disappearance of religion begins with abandoning the sunnah. Just as a rope breaks fiber by fiber, religion disappears by giving up sunnah one by one.” (Al-Darimi, Muqaddima, 16)

Within the context of this narration, share your thoughts about the place of sunnah in society.

All these aforementioned verses and hadiths express that Muslims can only protect their religious identity by holding fast to the Prophet’s sunnah. This is because it is an obvious fact that the gap that would be created by the abandoning the sunnah would naturally be filled by what is the opposite of the sunnah, in other words innovations in religion (*bid’ah*).

LET US READ AND LEARN

Bid’ah: means beliefs, acts of worship, and customs that are not part of the original form of religion, but accepted as part of the religion.

For example; believing that talismans would protect people from evil, believing that someone will die when an owl hoots, or sacrificing animals to the graves, etc.

2. THE SOURCE OF SUNNAH AND ITS PLACE IN RELIGION

As pointed out before, sunnah consists of the sayings, actions, and tacit approvals introduced by our Prophet (pbuh) in addition to the Qur’an. Sunnah means the Prophet’s life that is presented in the Qur’an as “the perfect exemplar” and his morals expressed in the words of ‘A’isha (r. anha) as “the ethics of the Noble Qur’an.”¹⁹ The Noble Qur’an transcends beyond the words and written lines and becomes life. In this respect, the life of the Prophet (pbuh) becomes the living Qur’an.

Sunnah is a way of life. It is not just the source of Islamic law, but also is an indispensable element in organizing the social life. All Muslims unanimously accepts that sunnah is one of the sources of religion.

There are many verses that show the place of sunnah in Islam:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

17 Al-Nisa, 4: 65.

18 Al-Bukhari, Nikah, 1; Muslim, Nikah, 5.

19 Ahmad ibn Hanbal, VI, 188.

“It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.”²⁰

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾

“O you who believe! Give your response to Allah and His Messenger, when He called you to that which will give you life; and know that Allah comes in between a man and his heart, and that it is He to Whom you shall (all) be gathered.”²¹

In another verse, Allah the Almighty warns people about showing disobedience to the Prophet's commands. “then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.”²²

LET US CONTEMPLATE

The tradition known among the scholars of hadith as hadith of ARIKA is very important regarding the issue of Sunnah being the source of religion.

«لَا أَلْفَيْنَ أَحَدَكُمْ مُتَكِنًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ، فَيَقُولُ: لَا نَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ»

According to Abu Rafi', the Messenger of Allah (pbuh) said, “Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying: We do not know. We follow (only) what we found in Allah's Book.” (Abu Dawud, Sunnah, 5; Al-Tirmidhi, 'Ilm, 10)

As understood from the above mentioned hadith, our Prophet (pbuh) indicated out that one day there will be some people who will not accept his authority to establish rulings in religion, they will not mind the universal principles brought by the sunnah, and they will say that the Qur'an is enough for them. He emphasized that every member of his ummah must avoid being in such behavior.

Sunnah carries out three duties in respect to the Noble Qur'an: Ta'kid, tafsir, and tashri'.

Ta'kid: means that sunnah supports a ruling established by the Qur'an. For example,

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

20 Al-Ahzab, 33: 36.

21 Al-Anfal, 8: 24.

22 Al-Nur, 24: 63.

“And be steadfast in prayer; practice regular charity...”²³

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾

“O you who believe! Fasting is prescribed to you...”²⁴

﴿وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾

“...Pilgrimage thereto is a duty men owe to Allah, those who can afford the journey...”²⁵

The acts of worship prescribed by the verses such as the aforementioned ones is reinforced by the Prophet's following hadith: “Islam is based on (the following) five (principles): 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (pbuh). 2. To offer the (compulsory congregational) prayers dutifully and perfectly. 3. To pay Zakat (i.e. obligatory charity) . 4. To perform Hajj. (i.e. Pilgrimage to Mecca) 5. To observe fast during the month of Ramadan.”²⁶

Tafsir: Sunnah explains the unclear and ambiguous phrases of the Qur'an. For example, the verse stating “And be steadfast in prayer; practice regular charity...” does not explain what the prayer and regular charity are, what their conditions are, and how to perform them. These unclear (*mujmal*) concepts are explained by the sunnah.

The hadiths that explain the meaning of the white and black threads mentioned in the verse “...*Eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears...*”²⁷ as the light of day and the darkness of night show this characteristic of the sunnah.

Tashri': The sunnah establishes new rulings in matters whose rulings have not been already established by the Qur'an. The grandmother's share in inheritance, almsgiving paid in the month of Ramadan, the prohibition about consuming the meat of donkey and other animals from the same family, and prohibition of using gold ornaments to the men are all rulings established by the sunnah.

All the verses mentioned above presents us with the Prophet (pbuh) as the guide, and the Prophet replicates the Qur'an by his life. In other words, the Qur'an points towards the Prophet while the Prophet points towards the Qur'an. This is what 'A'isha (r. aha) implied in her saying “his morality was the ethics of the Qur'an.”

In conclusion, sunnah is an indispensable part of religion and it cannot be separated from the Qur'an. In this respect, one cannot think about the Qur'an without sunnah just like one cannot think about the sunnah without the Qur'an.

23 Al-Baqara, 2: 43.

24 Al-Baqara, 2: 183.

25 Al 'Imran, 3: 97.

26 Al-Bukhari, Iman, I, 2; Muslim, Iman, 19-22.

27 Al-Baqara, 2: 187.

LET US NOTE

1. Sunnah is the second source of Islam after the Noble Qur'an. Especially the acts of worship and religious practices in Islam have been established by the sunnah.
2. Sunnah is the indispensable example for the structure of Muslim society to understand and to live by the Qur'an. This is why trying to understand and explain Islam without sunnah would not be the proper approach.
3. The measure and the example of being a servant to Allah is the Prophet's practices, in other words, his sunnah. This is why a good understanding and knowledge of the sunnah and the life of the Prophet are necessary.

3. THE BINDINGNESS OF THE SUNNAH

It is evident that the sunnah as a whole is binding in Islam. The verses that command the believers to follow the Prophet, to be content with his decisions, and that do not give believers another option in matters established by the Prophet show the effective and binding role of the sunnah in the believers' lives.

However, the level of bindingness of the sunnah established by the Prophet based on varying characteristics is not the same.

1. His statements regarding certain matters such as ritual prayer, fasting, pilgrimage, and alms-giving are binding. This is because these kinds of statements by the prophet are related to his task of prophethood (*risala*).
2. His statements regarding fields that require expertise such as agriculture, trade, precautions of war, treatment of diseases, art, etc. do not require accountability unless they contain a divine message.
3. The Prophet's personal actions done as a human being such as eating, drinking, dressing, sleeping etc. are not religiously binding. However, such actions are an ethical example for us. This is because even though the Noble Qur'an speaks about high moral personality and humane merits, it does not deal with its physical appearance.

In conclusion, our Prophet's statements and actions related to his task of prophethood and his moral personality lays a religious responsibility upon us.

LET US THINK

When our Prophet saw the people of Medina grafting their date-palm trees, he advised them not to do that. The believers of Medina followed the Prophet's advice and did not graft their trees. However, they had a bad harvest during that year and the product dwindled. When the Prophet (pbuh) learned what had happened, he said, "If there is any use of it, then they should do it, for it was just a personal opinion of mine, and do not follow my personal opinion; but when I say to you anything on behalf of Allah, then do accept it, for I do not attribute a lie to Allah, the Exalted and Glorious." (Ibn Maja, Ruh, 15; Muslim, Fadail, 141).

Reading Text

RELIEVED BY THE SUNNAH

Of course, it is not possible to reach the level of the fortunate persons who were able to, even at the end of the honorable caravan, see the Prophet with their own eyes and kept his blessed smell in their lungs. In fact, nobody expects us to reach that level. What is more important is to be on their path and to attach the heart to the Great Guide.

The warning of our Prophet, who is like the sun of the universe, expressed that “...*he who does not follow my tradition in religion is not from me (not one of my followers)*”²⁸ should make us think, and his good news expressing that “*Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise*” (Al-Tirmidhi, ‘Ilm, 16) should sprinkle the sparkles of hope into our hearts and unite us around his sunnah. This is because we are in need of the sunnah as much as the dried soil needs water. In this age where the human values have become lost and people are becoming like robots, we need to revive ourselves in order to save our darkened hearts.

The allures of this world have made us unrestrained. The aspiration for this world has turned our eyes blind. We forgot the world perspective of the Sultan of the prophets who said “*I am not in the world but as a rider seeking shade under a tree, then he catches his breath and leaves it*”²⁹ and thus did not mind sleeping on a straw mat. We closed our eyes and ears to the austerity of our modest Master who abundantly distributed all the war booties to the people around him and then went empty handed to his abode, a house covered with palm-trees, to his straw mat.

Alas, this should not continue. In addition to the life of the Sultan of the prophets, we should turn his modesty, frankness, loyalty, self-sacrifice, tolerance, gentleness, mercy, bravery before the difficult matters, unshakable determinism and efforts, and many other good characteristics into our vision of this world.

Our pains, sorrows, problems, and diseases sometimes come one after another. At the moments that we get tired and bored from this life, and wait for death as our savior, our Prophet’s sunnah cools our burning hearts like the morning breeze. Our mother ‘A’isha’s voice saying that “I never saw anybody suffering so much from sickness as Allah’s Messenger” brings us back to our senses and comforts us.

When we hear from our Prophet, the monument of patience that “*Allah the Almighty tries his servants whom He loves and for whom He wants goodness with sickness and hardships, and He will be pleased when they show patience*,”³⁰ we feel relieved.

When we learn from the Prophet that “No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor

28 Al-Bukhari, Nikah, 1; Muslim, Nikah, 5.

29 Al-Tirmidhi, Zuhd, 44

30 Al-Bukhari, Marda, 1

*distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that,*³¹ we feel our pains relieved.

It is certain that these hadiths and hundreds others that give people strength to bear the burdens will help them to be keen to live and achieve peace and tranquility in this life.



31 Al-Bukhari, Marda, 1

EVALUATION QUESTIONS (CHAPTER I)

A. ANSWER THE FOLLOWING QUESTIONS



1. How many types of Sunnah are there? Explain them briefly.

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.....

2. In respect to their bindingness, what are the classifications of the Prophet's actions? Explain.

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3. Explain the tasks of the sunnah in regards to the Noble Qur'an.

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4. Give information about the bindingness of the sunnah.

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5. Explain briefly the meaning of a verse about the place of the sunnah in Islam.

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B. MARK THE CORRECT OPTION OF THE FOLLOWING QUESTIONS



1. Which one of the following is one of the literal meanings of the word sunnah?
 - A. Wearing white clothes
 - B. Saying basmala
 - C. The customs and the state of affairs
 - D. Beginning to eat a meal by using the left hand
 - E. To resemble
2. Which one of the following statements is correct about the sunnah?
 - A. Sunnah is divided into two groups as qawliyya and fi'iliyya
 - B. Sunnah means to do everything that our Prophet (pbuh) did
 - C. Sunnah is the second source of Islam after the Noble Qur'an
 - D. Our prophet's acts and preferences as a human being are binding for us.
 - E. It is a sunnah to celebrate the sacred nights and chant the poem titled Mawlid.
3. Which one of the followings is not directly related to the ruling about the sunnah?
 - A. "And obey Allah and the Messenger; that you may obtain mercy."
 - B. "He who obeys the Messenger, obeys Allah."
 - C. "Say: "If you do love Allah, Follow me: Allah will love you and forgive you your sins."
 - D. "So take what the Messenger assigns to you, and deny yourselves that which he withholds from you!"
 - E. "Say, "I am but a man like you, except that It is revealed to me"
4. What do we call the type of sunnah that refers to the verbal statements related to any matter of the Prophet Muhammad (pbuh)?
 - A. Al-Sunnah al-Fi'iliyya,
 - B. Al-Sunnah al-Qawliyya,
 - C. Al-Sunnah al-Taqririyya,
 - D. Habar
 - E. Risala
5. The Prophet's practices concerning the acts of worship such as ritual prayer, fasting, pilgrimage etc. and his actions related to social life such as marriage, trade, buying and selling etc. refer to which aspect of his practices?
 - A. Religious aspect
 - B. Human aspect
 - C. Scholarly aspect
 - D. Economic aspect
 - E. Consciousness aspect

C. FILL THE GAPS IN THE SENTENCES BELOW WITH THE CORRECT WORDS GIVEN IN THE PARENTHESIS BELOW.

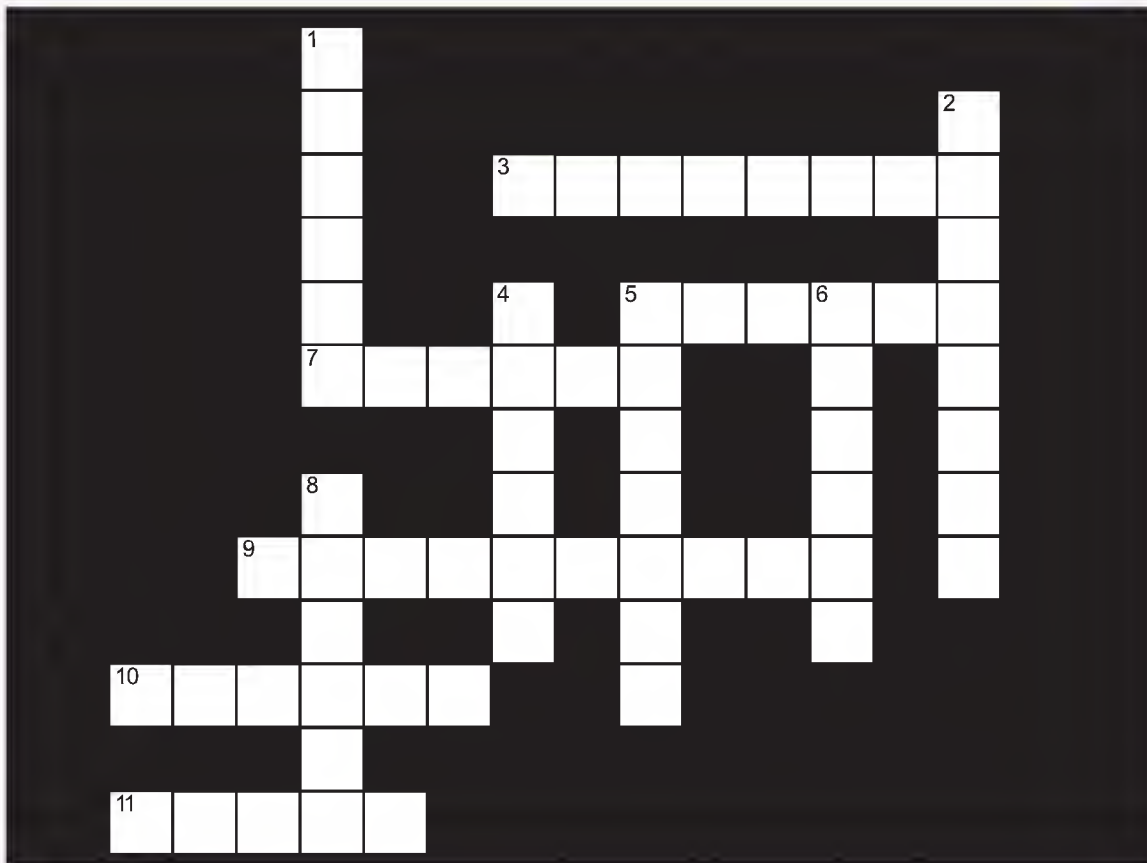
?

(Al-Sunnah al-Taqririyya, Example, Risala, a beautiful pattern)

1. His statements regarding certain matters such as ritual prayer, fasting, pilgrimage, and almsgiving are related to his task of prophethood (.....) and they are binding.
2. “You have indeed in the Messenger of Allah(of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.”
3. Sunnah is the life our Prophet which is presented in the Qur'an as an to us.
4. The Prophet's silence and thus tacit approval of an action or behavior carried out by his Companions in his presence is called



CROSSWORD PUZZLE



3. The type of sunnah that refers to the narrations reported by the Companions regarding the Prophet's actions related to various acts of worship such as ritual prayer, fasting, almsgiving, pilgrimage and other religious practices.
5. Prophets become living examples of the messages that they delivered by practicing them in their life.
7. The task of prophethood.
9. The type of Sunnah that refers to the views and practices of the Companions in matters that there is no clear ruling.
10. Establishing a ruling in matters that the Noble Qur'an have not issued a ruling.
11. Sunnah supports a ruling established by the Qur'an.



1. Explaining the unclear and ambiguous phrases of the Qur'an.
2. The type of sunnah that refers to the verbal statements of the Prophet Muhammad (pbuh) related to any matter.
4. Explaining and interpreting the parts of the divine message that is ambiguous and difficult to understand.
5. Delivering the messages received from Allah to people without any changes.
6. the term that means fixed, unchanging principle, law, and rule in the science of hadith.
8. establishing a ruling in matters that the Noble Qur'an have not issued a ruling.

SELECTED HADITHS ABOUT FAITH AND LOVE FOR ALLAH

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا»، قَالَ: صَدَقْتَ، قَالَ: فَعَجَبْنَا لَهُ يَسْأَلُهُ، وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ»، قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا، قَالَ: «أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُئْيَانِ»، قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ لِي: «يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ». رَوَاهُ مُسْلِمٌ.

1. 'Umar ibn al-Khattab said,

One day we were sitting in the company of Allah's Messenger (peace be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle (peace be upon him). He knelt before him placed his palms on his thighs and said:

- O Muhammad! Inform me about Islam. The Messenger of Allah (peace be upon him) said:

- "Islam means that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay alms, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey." He (the inquirer) said:

- You have told the truth. He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said:

- Inform me about Iman (faith). He (the Holy Prophet) replied:

- "That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of

Judgment, and you affirm your faith in the Divine Decree about good and evil.” He (the inquirer) said:

- You have told the truth. He (the inquirer) again said:

- Inform me about Ihsan (performance of good deeds). He (the Holy Prophet) said:

- **“That you worship Allah as if you are seeing Him, for though you don’t see Him, He, verily, sees you.”** He (the enquirer) again said:

- Inform me about the hour (of the Doom). He (the Holy Prophet) remarked:

- **“One who is asked knows no more than the one who is inquiring (about it).”** He (the inquirer) said:

- Tell me some of its signs. He (the Holy Prophet) said:

- **“That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings.”** He (the narrator, Umar ibn al-Khattab) said:

- Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me:

- **“Umar, do you know who this inquirer was?”** I replied:

- Allah and His Messenger knows best. He (the Holy Prophet) remarked:

- **“He was Gabriel (the angel). He came to you in order to instruct you in matters of religion.”**

Muslim, Iman, I, 5

What We Have Learned from the Hadith

1. Islam means to testify that there is no god but Allah and that Muhammad is the messenger of Allah, and that you perform prayer, pay alms, observe the fast of Ramadan, and perform pilgrimage to the Ka’bah if one is solvent enough to bear the expense of the journey.

2. Iman means to believe in Allah, in His angels, in His books, in His prophets, in the Day of Judgment, and that you affirm your faith in the Divine Decree about good and evil.

3. Ihsan means to worship Allah and live as if you are seeing Him, for though you don’t see Him, He, verily, sees you.

4. Iman, Islam and Ihsan cannot be thought of as separate and independent from each other.

5. To say that “I do not know” regarding something that a person does not know about is also recognized as knowledge. It does not decrease the value of a person; on the contrary, it shows the knowledge and piousness of that person.

6. The politeness of the inquirer requires the scholar to treat him/her respectfully.

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ». مُتَّفَقٌ عَلَيْهِ

2. According to Anas ibn Malik (r.a.), the Prophet (pbuh) said:

“There are three qualities for which anyone who is characterized by them will relish the sweetness of faith:

He to whom Allah and His Messenger are dearer than all else;

He who loves a man for Allah’s sake alone; and

He who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell.”

Al-Bukhari, Iman 9, 14; Muslim, Iman 67

What We Have Learned From the Hadith

1. In order to feel the taste of faith, one should love Allah and His Messenger more than everything, love people for the sake of Allah, abhor going back to disbelief after faith as much as one would abhor to be thrown into the fire, and to have this level of consciousness.

2. To love someone for the sake of Allah means to love him without expecting anything in return.

3. One who resists the pressures to return to disbelief is superior to the one who does not resist.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَذْلكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ». رَوَاهُ مُسْلِمٌ.

3. According to Abu Hurayra (r.a.), Allah’s Messenger (pbuh) said,

“You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i.e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum.”

Muslim, Iman 93.

What We Have Learned From the Hadith

1. Faith is the key to Paradise. Nobody but those who believe will enter Paradise. There are believers who will enter Paradise among the people of all prophets. However, after Islam, the religions before Islam have been abrogated.

2. Love is the foundation of faith. Loving each other is a religious obligation upon believers. Without achieving mutual love, one cannot be a true believer.

3. Love is not a mere verbal expression. It charges the person with certain responsibilities.

4. In order to spread love among believers, one needs to spend effort.

5. There are many ways to spread love and spreading salutation in society is the most significant one of them

عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «عَيْنَانِ لَا تَمْسُهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ». رَوَاهُ التِّرْمِذِيُّ.

4. According to Ibn ‘Abbas (r. anhum), Allah’s Messenger (pbuh) said,

“There are two eyes that shall not be touched by the Fire: An eye that wept from the fear of Allah, and an eye that spent the night standing on guard in the cause of Allah.”

Al-Tirmidhi, Fadail al-jihad 12

What We Have Learned from the Hadith

1. Fear from Allah consists of obedience to His commands and avoidance of His prohibitions.
2. Crying is the result of regret and remorse. Regret and remorse means repentance and penance. The ones whose repentance are accepted by Allah will be saved from Hell.
3. There are many types of fighting for the sake of Allah and each one of them has different degrees of merit.
4. A believer who fights for the sake of Allah does not stay in Hell forever.

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: الْإِمَامُ الْعَادِلُ، وَشَابَّ نَشَأَ بِعِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ يَمِينُهُ مَا تُنْفِقُ شِمَالُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا، فَفَاضَتْ عَيْنَاهُ». مُتَّفَقٌ عَلَيْهِ

5. According to Abu Hurayra (r.a.), Allah’s Messenger (pbuh) said,

“Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but that of Him (i. e. on the Day of Judgment, and they are):

1. A just ruler,
2. A youth who grew up with the worship of Allah;
3. A person whose heart is attached to the mosques;

4. *Two persons who love and meet each other and depart from each other for the sake of Allah;*
 5. *A man whom a beautiful woman of high rank seduces (for illicit relation), but he (rejects this offer by saying): "I fear Allah";*
 6. *A person who gives charity and conceals it (to such an extent) that the right hand does not know what the left has given: and*
 7. *A person who remembers Allah in privacy and his eyes shed tears."*
- Al-Bukhari, Adhan 36, Zakat 16; Muslim, Zakat 91

What We Have Learned From the Hadith

1. On the Judgement Day, people will painfully wait under the hot sun.
2. On that terrible day, Allah the Almighty will protect His servants who are sincere in their worship and shelter them under His special shade.
3. At the top of the list of the people that Allah the Almighty will protect on that day comes a just ruler.
4. This is because just rule ensures people's life in peace and tranquility, Allah the Almighty loves just rulers and is pleased with them.
5. Allah the Almighty becomes happy by His servants' deeds done only for His sake.
6. Shedding tears out of fear from Allah is one of the ways to reach the happiness of getting protected under the shade of Allah the Almighty's Throne on Judgment Day.

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«الْمَرْءُ مَعَ مَنْ أَحَبَّ». مُتَّفَقٌ عَلَيْهِ.

6. According to Abu Musa al-Ash'ari (r.a.), the Prophet (pbuh) said,

"A person is with those whom he loves."

Al-Bukhari, Adab 96; Muslim, Birr 165

What We Have Learned from the Hadith

1. A believer should pay attention to those whom he loves. This is because a loving person tries to resemble the one whom he loves, which affects his life in the Hereafter.
2. Loving pious and righteous people will ensure us to be with them in the Hereafter, since this is the basic condition for being together in the Hereafter.
3. Those who love the virtuous also love to be in their company.
4. Being in the company of the loved ones does not mean to treat them equally in all matters.

5. It is not right to love those whom Allah does not love.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ» فَقُلْتُ: يَا نَبِيَّ اللَّهِ أَكْرَاهِيَةُ الْمَوْتِ؟ فَكُنَّا نَكْرَهُ الْمَوْتَ، فَقَالَ: «لَيْسَ كَذَلِكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ، أَحَبَّ لِقَاءَ اللَّهِ، فَأَحَبَّ اللَّهُ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ، كَرِهَ لِقَاءَ اللَّهِ، وَكَرِهَ اللَّهُ لِقَاءَهُ». رَوَاهُ مُسْلِمٌ.

7. 'A'isha (r. anha) said, "Allah's Messenger (pbuh) said,

- **"He who loves to meet Allah, Allah loves to meet him, and he who dislikes to meet Allah, Allah abhors to meet him."** I ('A'isha) said:

- O Allah's Messenger! So far as the feeling of aversion against death is concerned (that he does not want meet Allah)? We all have this feeling. Thereupon he (the Holy Prophet) said:

- **"It is not that, but that when a believer (at the time of death) is given the glad tidings of the mercy of Allah, His Pleasure, and of Paradise, he loves to meet Allah, and Allah also loves to meet him, and when an unbeliever is given the news of the torment at the hand of Allah, and hardship to be imposed by Him, he dislikes to meet Allah and Allah also abhors to meet him."**

Muslim, Dhikr, 14-17

What We Have Learned from the Hadith

1. At the time of death, a believer is given the glad tidings of the mercy of Allah, His Pleasure, and of Paradise, so that he loves to meet Allah.

2. At the time of death, an unbeliever is given the news that Allah does not like him, and he will certainly enter Hell. This is why, he dislikes to meet Allah and does not want to die. This state can be seen in his face.

3. This is why every Muslim should think about the blessings that Allah has prepared for him and desire to meet Him. He should prefer the life of the Hereafter and do whatever is necessary while he still has time.



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HADITH AND HADITH TERMINOLOGY

CONTENTS OF THE CHAPTER

- A. THE LITERAL AND THE TERMINOLOGICAL MEANING OF HADITH
- B. THE RELATIONSHIP BETWEEN HADITH AND SUNNAH
- C. TYPES OF HADITH
- D. THE HADITH AND THE SIGNIFICANCE OF THE SCIENCE OF HADITH
- E. SECTIONS OF THE HADITH
- F. THE TRANSMISSION OF HADITH AND THE METHODS OF TRANSMISSION
- G. THE TRANSMITTERS OF HADITH AND THE CONDITIONS REQUIRED FOR THE TRANSMITTERS
- H. EVALUATION OF THE TRANSMITTERS (JARH AND TA'DIL)

PREPARATORY WORKS

1. Examine one of the hadiths given at the end of the chapter. Share your findings with your friends.
2. Why did the earlier scholars have such a strong ability to memorize? Consider the various reasons.
3. Investigate the various ways the two concepts of hadith and sunnah are used in daily life.
4. Compare the qudsi hadiths and the nabawi hadiths found in the books of hadith and try to recognize the differences between them.

A. LITERAL AND TERMINOLOGICAL MEANING OF HADITH

The word *hadith* literally means **new** as well as **narration**, **story**, and **historical information**. However, “**story and news**” are its most common meanings. In the Noble Qur’an, it is mostly used in this meaning:

﴿فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ﴾

“...In what other news, if not in God’s messages, will they, then, believe?”³²

﴿هَلْ أَتَاكَ حَدِيثُ مُوسَى﴾

“Has the story of Moses reached you?”³³

In terminology, *hadith* means the verbal expression of the Prophet’s *Sunnah*, which is formed from his sayings, actions, and tacit approvals.

According to the scholars of *hadith*, *hadith* includes not only the Prophet’s sayings, actions, and tacit approvals, but also the narrations about his physical appearance and attributes. We can see the usage of the word ‘*hadith*’ in its terminological meaning in a number of the Prophet’s *hadiths*.

For instance, once Abu Hurayra (r.a.) asked the Prophet (pbuh): “O Allah’s Messenger (pbuh)! Who will be the luckiest person that will gain your intercession on the Day of Resurrection?” Allah’s Messenger (pbuh) answered, “O Abu Huraira! “I have thought that none will ask me about it before you as I know your longing for the (learning of) *Hadiths*. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart “None has the right to be worshipped but Allah.”³⁴

Some scholars of *hadith* used the term “*hadith*” for not only the sayings of the Prophet but also the narrations with religious content reported from the Companions and their successors.

Khabar is another term used synonymously with *hadith*. However, the term *khabar* has wider meaning and it consists of all kinds of news and narrations no matter whether they are religious or nonreligious.

In order to distinguish the news reported from other people, the narrations from the Prophet are called **hadith** and those who occupy themselves with this science are called **muhaddith or scholars of hadith**, while the sayings reported from the Companions, their Successors and others are called **khabar**.

32 Al-Jasiya, 45: 6.

33 Ta-Ha, 20: 9.

34 Al-Bukhari, *Sahih*, ‘Ilm, I, 33; IV, 204.

B. THE RELATIONSHIP BETWEEN THE HADITH AND THE SUNNAH

The two terms *sunnah* and *hadith* are closely related to each other. They are often used interchangeably. In fact, some *hadith* scholars say that *hadith* also includes the reports about the Prophet's physical and moral attributes, and his life before the prophethood along with the narrations about his sayings, actions, and tacit approvals. According to some *muhaddith*, the term *hadith* consists of only the Prophet's sayings. In this respect, *sunnah* is considered more comprehensive than the term *hadith*. According to this view, the reports about the Prophet's physical appearance are accepted as being part of the *sunnah*.

BOX OF KNOWLEDGE

The term *shama'il* is the word used for the physical characteristics of the Prophet. In treatises called *Shama'il-i Sharif* or *Hilya-i Sharif*, the physical appearance, nature, and figure of the Prophet have been narrated in detail.

It is related from Ibrahim bin Muhammad (r.a.) who is from the sons (grandsons of Ali (r.a.)), that whenever Ali (r.a.) described the noble features of Allah's Messenger (pbuh), he used to say:

"Allah's Messenger (pbuh) was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his blessed face was slightly round (meaning he did not have a fully round face nor a fully elongated face, but in between the two). The complexion of Allah's Messenger (Pbuh) was white with redness in it. The blessed eyes of Allah's Messenger (pbuh) were extremely black. His eyelashes were long. The joints of the body (e.g. elbows and knees etc.) were large, likewise the portion between the two shoulders was broad and fully fleshed. There was no hair (more than normal) on his body. (Some people have profuse hair on their body. Allah's Messenger (pbuh) did not have hair on the parts of his body, besides places like the arms and legs etc.) He had a thin line of hair running from the chest to the navel. The hands and feet of Allah's Messenger (pbuh) were fully fleshed. When he walked, he lifted his legs with vigor, as if he were descending to a low-lying place. When he addressed a person he turned his whole body towards that person. (He did not only turn his face towards the person he addressed, as this is considered impolite, and sometimes, it even denotes pride. Allah's Messenger (Pbuh) faced the person he spoke to, with his chest and body. Some scholars have translated this as, when Allah's Messenger (Pbuh) addressed someone, he completely turned his face towards that person, and did not give a side glance. This is not a suitable translation). The seal of prophethood was situated between his shoulders. He was the last of all prophets. He was the most generous and the most truthful. He was the most kind-hearted and came from the most noble family. (It means his character, family back-ground and everything else was pre-eminent). Any person who saw him suddenly would become awe-inspired. Allah's Messenger (Pbuh) had such a great personality and dignity, that the person who saw him for the first time, because of his awe-inspiring personality, would be overcome with a feeling of profound respect. Primarily, there is a *ro'b* (awe) for physical beauty, when other *Kamaalat* are added with this what more could then be said of the *ro'b* (awe). Besides, the special attributes and qualities granted to Allah's Messenger's (pbuh) *ro'b* (awe) is also one of the special qualities granted to him). Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes. Anyone who described his noble features could only say: "I have not seen anyone like Allah's Messenger (Pbuh) neither before nor after him."

Al-Tirmidhi, *Al-Shama'il Al-Muhammadiyah*, Hadith no. 7

Even though there are no strict distinctions between the sunnah and the hadith, the following differences that exists between them can be pointed out. The term *sunnah* refers to a religious and legal practice no matter whether there is an oral narration about it or not, whereas this cannot be said about every hadith.

For example, our Prophet said “perform your prayers as you see me praying.” Based on this saying, the Companions performed their prayers by observing the Prophet. In this way, his way of performing prayers has come to us as his sunnah.

On the other hand, while our Prophet’s saying “*(The value of) an action depends on the intention behind it*”³⁵ is a hadith, it does not refers to a sunnah or a religious practice.

The common features of the sunnah and the hadith are that they both come from the Prophet and reach us through a transmission of narration. However, because the term hadith refers to all narrations attributed to the Prophet, it is more comprehensive than sunnah. This is why it has become the name of an Islamic science. What we need to know in brief: *Even though these two terms are used interchangeably, sunnah mostly refers to practices, while hadith means the oral narrations.*

LET US MAKE A LIST

The common features of sunnah and hadith are,

a-

b-

C. THE HADITH AND SIGNIFICANCE OF THE SCIENCE OF HADITH

1. As we have mentioned above, the hadith and the sunnah is the second source of Islam after the Noble Qur’an. We can explain the meaning and the importance of our Prophet’s hadiths in our religion of Islam as the following:

a. *Hadiths come in parallel to the verses of the Qur’an and confirm their meaning.* For example, it is stated in the Noble Qur’an, “**O you who have attained to faith! Do not devour one another’s possessions wrongfully**”³⁶ and the Messenger of Allah said that taking a Muslim’s possessions is not lawful to others without his consent.

b. *They explain the Noble Qur’an.* For example, the Holy Qur’an declared the prayer obligatory, but did not state how many times a day it will be performed, how many cycles it will be performed in, and how it will be performed. To the Companions who asked question in these respects to the Prophet, he said, “*Perform your prayers as you see me praying*” and cleared the ambiguous points in this matter. The hadiths that explain how to give alms and perform pilgrimage are in the same vein.

c. *Hadiths establish new rulings in matters whose rulings have not been established by the Qur’an.* For example, prohibition of consuming the meat of certain animals such as mule, donkey, lion, tiger, elephant, wolf, monkey, dog and certain wild birds such as hawk, falcon, goshawk, and eagle was not established by the Qur’an, but deduced from the hadiths.

35 Al-Bukhari, Sahih, Iman, 41, Nikah, 5.

36 Al-Nisa, 4: 29.

2. Hadiths are important not only from the religious aspect but also for the history of Islamic culture. Tens of thousands of hadith materials and the magnificent hadith collections that put these materials together constitute a very rich source for the religious, political, economic, social, and cultural development of Muslim society.

This source is also important to attain knowledge about the lives, customs, traditions, and life styles of people who lived in the early days of Islam and afterwards.

D. TYPES OF HADITH

Prophetic hadiths are generally classified into two groups:

1. Prophetic hadiths (*hadith nabawi*)
2. Sacred hadiths (*hadith qudsi*)

This classification is based on the source of the hadith. What is meant by prophetic (*nabawi*) hadith is the sayings, actions, and tacit approvals of our Prophet (pbuh). Even though the sacred (*qudsi*) hadiths are also formed from the words of the Prophet, their meaning belongs to Allah. In other words, the Prophet (pbuh) delivered the news that he got from Allah through dream or inspiration in his own wording. Such hadiths are known by names like *hadith qudsi*, *hadith ilahi*, or *hadith rabbani*. However, because these are not revelations, they are not regarded as part of the Qur'an. Such hadiths usually begin with the phrases like:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ

Allah's Messenger (pbuh) said in a narration from his Lord

قَالَ اللَّهُ تَعَالَى فِيمَا رَوَاهُ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

In a hadith narrated by the Prophet, Allah the Almighty said,

We can mention the following as an example of *hadith qudsi*:

قَالَ اللَّهُ: «ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِ أَجْرَهُ».

"Allah the Almighty says, 'I will be against three persons on the Day of Resurrection: 1. One who makes a covenant in My Name, but he proves treacherous. 2. One who sells a free person (as a slave) and eats the price, 3. And one who employs a laborer and gets the full work done by him but does not pay him his wages.'"³⁷

37 Al-Bukhari, Buyu', 106.

E. SECTIONS OF HADITH

When we analyze a hadith, we see that it is formed from two sections. Let us examine these two sections called *sanad* and *matn* respectively:

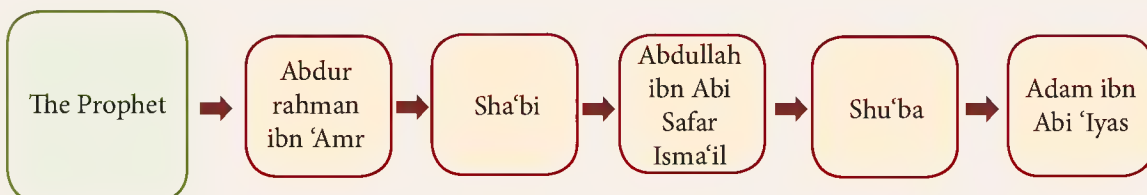
1. Sanad (The Chain of Transmitters)

As a term of the science of hadith, *sanad* means the chain of transmitters that goes back to the first source of hadith. In other words, it is the part in which the names of those who transmit the hadith are mentioned in an order. For example,

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ».

Adam ibn Abi 'Iyas narrated to us. (He said that); Shu'ba informed us from Abdullah ibn Abi Safar, and 'Isma'il, and they are narrated from Sha'bi, and Sha'bi from 'Abdurrahman ibn 'Amr, and 'Abdurrahman ibn 'Amr from the Prophet (pbuh) that he said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden."³⁸

In this hadith, the part that begins with Adam ibn Abi 'Iyas, and continues by Shu'ba, Abdullah ibn Abi Safar, 'Isma'il, Sha'bi' up to 'Abdurrahman ibn 'Amr constitutes **the sanad part** of the hadith, while the part that begins with the word "a Muslim..." to the end of the hadith constitutes **the matn part**.



The concept of *isnad* is another term related to hadith. A person who transmits a hadith to another person uses phrases implying that he/she got the information from another person such as أَخْبَرَنَا (he informed us), حَدَّثَنَا (he narrated to us), and عَنْ (from ...). In this way, an unbroken chain of transmission that goes back to the first source of hadith, i.e. the Prophet, is established. This is called *isnad*. If there is a break in the chain of *isnad*, the hadith is considered weak and defective. In this respect, *isnad* is very important in the science of hadith. In fact Muhammad ibn Sirin, a scholar from the generation of the Successors said, "isnad is from religion, be careful from who you get your religion."

As understood from the aforementioned explanations, we can say that the following difference exists between *sanad* and *isnad*: *sanad* means the section that consists of the chain of narrators. *Isnad*, on the other hand, means the way of indicating from whom the narrator received the hadith. In other words, it means to relate the statement or information to its original source through the chains of narrators.

38 Al-Bukhari, Iman, I, 8.

The scholars of hadith transmit a hadith through various sanads. These sanads might not be at the same level of strength of authenticity. In order to indicate this situation, it is observable that the scholars of hadith use statements such as “*this hadith is authentic through this sanad, while it is weak through that sanad.*”

Most of the scholars of hadith first examine the *sanad* in order to understand the strength of authenticity of a hadith. If the narrators who constitute the *sanad* are trustworthy and reliable people and there is no obvious defect in the text of hadith, it is accepted as authentic (*sahih*). This is why the *sanad* of a hadith is very important.

2. *Matn* (The Text)

The *matn* is the part of the hadith that comes after the chain of narrators and consists of the statement of the Prophet. The *matn* is the most important and essential part of a hadith. The *sanad*, on the other hand, is a method of keeping an accurate transmission of a hadith.

For example,

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

The Prophet (pbuh) said, “*The Imam is appointed to be followed. When he says Allahu Akbar, then say Allahu Akbar; when he bows, then bow; when he says Sami’ Allahu liman hamidah, then say Rabbana wa lakal-hamd; when he prostrates then prostrate; do not go to prostration before the Imam and when he raises his head from prostration then raise your heads, and if he prays sitting down then pray sitting down.*”³⁹

F. THE TRANSMISSION OF HADITH AND THE METHODS OF TRANSMISSION

Narrating a saying or an incident to another person in the way that it was heard or seen is called “*riwaya* (transmission).” The purpose of *riwaya* is to deliver the Prophet’s (pbuh) hadiths to coming generations in an authentic way.

Hadiths have reached us to this day by means of *riwaya*. The Companions who heard a saying from the Prophet or saw his action, transmitted it to their Successors (Tabi’in) and the Successors transmitted it to their following generation, i.e. the Successors of the Successors (Atba’ at-Tabi’in). The transmission of knowledge took place both orally and in written form. After the third century hijra, oral and written transmission of knowledge was regulated by certain limitations and turned completely into the written form. In this way, the hadith literature that has reached to our day was developed.

The transmission of hadith constitutes a significant part of the science of methodology of hadith. The scholars of the science of hadith who paid utmost attention to the transmission of hadiths developed various methods. Some of the main methods of the transmission of hadith are as follows:

39 Al-Bukhari, Salat, 18.

1. Sama' (Hearing)

It means hearing the hadith directly either from the person who narrates it or from a hadith scholar called *sheikh*. The sheikh either recites the hadiths that he narrates by heart or reads them from a written text. The student of hadith listens to the hadiths from his master. What is important in *sama'* is that the student hears the hadith directly from his or her master.

The method of *sama'* is considered as the soundest among the methods of transmission. This is because the sheikh and his or her student come together and hadiths are transmitted directly to the student.

2. 'Ard Or Qira'a (Presentation or Reading)

In this method, the student either recites the narrations by heart or reads from a text that contains his master's narrations. In this way, the student presents the hadiths to the sheikh. The sheikh listens to his student and corrects his mistakes if there is any. By completing the reading, the task of transmission ends.

3. Ijaza (Permission)

Ijaza means that the hadith teacher gives his student a written or an oral permission to transmit the hadiths. The method of ijaza is used when it is not possible to transmit hadith by methods of *sama'* or *qira'a*.

For example, when the student lives in a city and the teacher lives in another city, it may not be possible for them to meet. In such cases, student ask permission to transmit the narrations of his teacher. If the sheikh permits, then the hadiths can be transmitted.

G. THE TRANSMITTERS OF HADITH AND THE CONDITIONS REQUIRED FOR THE TRANSMITTERS

He who transmits a hadith is called "*rawi* (transmitter or narrator)." The strength of the authenticity of a hadith depends on the reliability of those who narrate it. This is why a *rawi* should be trustworthy in his religious and worldly affairs, stay away from evil, avoid the prohibitions of Islam, and obey its commands.

The main characteristics that makes a narrator trustworthy are as follows:

1. 'Adala

'*Adala* is a characteristic that guides the *rawi* to piety and keeps him away from mistakes and wrong actions. In a way, it is a requirement to be a good servant and to perfect one's religiosity. This is because our religion commands us to have good morals and spread goodness. In hadith terminology, the word '*adala* is not used in its literal sense, which is the opposite of injustice; But rather it is used with the meaning of avoiding all sins and to be a sincere believer. The term '*adala* in hadith transmission is one of the most important characteristics that a *rawi* should have.

In order to develop the characteristic of '*adala* in a *rawi*, the following conditions should be met:

- a. The *rawi* should be a Muslim
- b. The *rawi* should stay away from all kinds of talks and actions that might lead him to commit sins.
- c. *Rawi* should be a good person.

2. Dabt

Dabt means that the rawi should have a strong memory. In other words, he should be able to keep the hadith in his memory without changing it until he narrates it to another person. This is the second most important characteristic that a rawi should have after '*adala*.

3. Sanity and Puberty

The rawi should be sane and know what he is narrating. What is meant by sanity is that the rawi should have the ability to distinguish right from wrong (*tamyiz*). There is no age limit for the transmission of hadith, but the *rawi* should have at least reached the age of puberty. The narrations of the children who can separate right from wrong are also accepted.

Those rawis who have the aforementioned three qualifications are regarded as trustworthy (*siqa*) people whose narrations are accepted.

H. EVALUATION OF THE TRANSMITTERS (JARH AND TA'DIL)

Jarh and *Ta'dil* is the science that evaluate the narrators from the perspective of their '*adala* and *dabt*. The evaluation and the criticism of the narrators found in the chain of transmission in order to find out whether they are trustworthy and carry the necessary conditions is called *Jarh* and *Ta'dil*.

Jarh means to find out the narrator's deficiencies and thus to ensure the rejection of the narrations he transmitted. *Ta'dil* on the other hand is to prove that the narrator is a trustworthy and just person. In order to find out whether the narrators are trustworthy people from points of '*adala* and *dabt*, their good and bad characteristics are investigated. As a result of such an investigation, if the *rawi* is someone who is trustworthy, who keeps away from bad deeds, and is obedient to the commands of Islam, then his '*adala* becomes established. This is called *ta'dil*. If the rawi is someone who lies, has weak memory, is unobservant of religious commands, then his deficiencies become discovered (or *jarh* is established) and such a rawi is called *majruh*.

Without *jarh* and *ta'dil*, it is not possible to find out whether the authenticity of a hadith is strong or weak. In order to establish whether a narrator is *majruh* or '*adil*, he is evaluated from the point of ten deficiencies. These ten deficiencies are called "*al-Matain al-'Ashara* (ten deficiencies)." Five of them are related to rawi's '*adala* and the other five are about his *dabt*.

The Points of Criticism Regarding Transmitter's '*Adala*:

1. ***Kizb al-Rawi***: It means to find out that the narrator is a liar even if it is not related to hadith transmission. Lying is the worst one of the deficiencies that causes a narrator to become *majruh*.
2. ***Ittiham al-Rawi bi al-Kizb***: Accusations that the narrator lies.
3. ***Fisq al-Rawi***: The fact that the narrator does not pay attention the commands of religion and does not care committing sins.
4. ***Bid'at al-Rawi***: The fact that *rawi* argues views that are against the fundamental principles of Islam and is a member of a movement that adopts such views.
5. ***Jahalat al-Rawi***: The fact that the narrator is an unknown person.

The Points of Criticism Regarding Transmitter's *Dabt*:

1. ***Ghafla***: It means narrator's carelessness and lack of attention. It is not just about the transmission of hadith but also about inattention in daily matters.
2. ***Kathrat al-Ghalat***: The fact that the narrator makes many mistakes not only in hadith transmission but also in daily matters.
3. ***Su' al-Hifz***: The fact that the narrator has a weak memory, memorizes hadith with additions or wrong, and forgets quickly.
4. ***Wahm***: The fact that narrator mixes the texts and chain of narrators of the hadiths that he memorizes, makes mistake, and does not know what he narrates.
5. ***Mukhalafa al-Thiqat***: The fact that the transmitter narrates against the narrators of the well-known narrators whose trustworthiness has been established in every aspect.

As understood from these points of criticism, the reports of those who lie, act against the commands of Islam, commit sins, argue views against the fundamental principles of Islam, make many mistakes in their narrations, and do not know what they narrate, are not acceptable. Likewise, the narrations of those with weak memory and who do not pay necessary attention to their narrations are not accepted as strongly authentic.

Those who have none of the aforementioned ten points are narrators who are trustworthy in every aspect. In hadith terminology, they are called as *siqa*. If the narrator has one or more of those points, he is called with various names; for example if he is a liar, he is called *kazzab*; if he fabricates hadith, he is called *wadda*; if he is an unknown person, he is called *majhul al-hal*.

All of the points of criticism that we mentioned so far are about the narrators of hadith who constitutes the *sanad* section of the hadith. The narrations of the rawis who do not have any of those points are usually regarded as acceptable narrations. However, there are some hadiths that are criticized even though all of the narrators in their chain of narrators are considered *siqa* narrators.



Reading Text

THE MORE WE READ THE HADITHS

The verse that tells us our Prophet (pbuh) is the perfect exemplar for us advises us to take him as a model in our lives. How did he (pbuh) live in his home? How did he go out? How did he walk? How did he treat the people he met? What would he do when he went to the mosque? How did he perform his acts of worship? How did he teach Islam? How was his attitude towards those who were not Muslim yet? How did he deliver the message of Islam to them? Let alone people, how did he treat animals, or even objects? Learning all those and other matters, living Islam in an appropriate way depends on knowing the Messenger of Allah (pbuh) and knowing him depends on learning Islam taught through the sayings of our Prophet.

The more we read and learn hadiths the more ground we cover towards perfection. We know what is right and what is wrong. We recognize the mistakes in our behaviors and easily know our mistakes. Then, we can question ourselves and try to keep ourselves away from wrong deeds.

We realize that the more our interest increases in the hadiths the more beautiful our relations with other people becomes. This is because if we value and have good relations with other people just like our Prophet (pbuh) did, we will see that they value us and have sincere and warmer relations with us. Then we understand the perfectness and essentiality of our Prophet's morals and how he united people.

Since we do not know our Prophet and his sunnah adequately, and because we do not live in accordance with the sunnah, we sometimes find ourselves in strange situations and manifest inappropriate behaviors.

Hadiths teach us the inappropriateness of staying angry with each other and goodness of establishing peace among people who are angry with each other and it is more virtuous than performing voluntary prayer, fasting, and giving charity.⁴⁰ Everyone knows that nobody is perfect in this world. Those who have learned and read that our Prophet (pbuh) said "he who did not expose (the mistakes of a Muslim) Allah would conceal his mistakes on the Day of Resurrection" will be able to forgive the mistakes done to them.

The more we read the hadiths, the wider the heart, the deeper the understanding, and the greater the tolerance we attain. We learn to love, to understand, and to forgive people. When we meet someone who is inconsiderate, impolite, and ill-mannered, we should remember how our Prophet patiently endured the harsh behaviors of rude Bedouins, treated them nicely, did not get angry with them, and thus try to control our anger. We should try to pacify ourselves by remembering that tolerance is his sunnah. Those who see us not returning the evil with evil and not following the ignorant people's actions recognize the goodness and nobility of our behaviors. They begin to understand that calming down the anger does not mean cowardice but on the contrary it is the greatest sign of bravery, nobility, and good morals of the Prophet (pbuh).

40 Abu Dawud, Adab, 50.

If the Noble Qur'an is a constitution, then the Prophet's hadiths and sunnah are like the laws, directives, and regulations that explain and ensure the application of that constitution. The issues that have not been explained in the Qur'an adequately are explained by the hadiths in detail.

From the various practices of our Prophet, we learn the legal issues well. For example, the Qur'an commands us to **"perform prayers,"** but because it does not teach us how to perform it, we learn them from the sunnah. The Qur'an tells us to **"pay the obligatory alms,"** but the sunnah and the hadiths teach us from what kind of goods and how much we will pay it. The Qur'an says "perform pilgrimage." We learn from the sunnah how to perform it and that we perform it once in a lifetime unlike the obligatory alms that we pay ever year.

In short, if there were not hadiths, we could not learn Islam properly. Since everybody who says I am a Muslim would strive to live Islam just like the Prophet who brought this religion, one should do their best to learn our Prophet's sunnah and hadiths. One should try to see the world through the eyes of the Prophet (pbuh) by reading every day one or two hadiths and their commentaries, if there is any.



EVALUATION QUESTIONS (CHAPTER II)

A. ANSWER THE FOLLOWING QUESTIONS



1. What is the terminological meaning of the word hadith?

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2. What are the common characteristics of the sunnah and the hadith?

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3. What is the meaning and importance of hadiths?

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4. What does Hadith Nabawi mean? Give an example.

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5. What does Hadith Qudsi mean? Give an example.

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6. What are the main methods of hadith transmission?

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7. What does it mean that the rawi has the characteristics of 'adala and dabt?

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8. What are the points of criticism in respect to narrator's characteristic of 'adala?

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9. What are the points of criticism in respect to narrator's characteristic of dabt?

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10. What does Jarh and Ta'dil mean in the science of hadith?

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B. MARK THE CORRECT OPTION OF THE FOLLOWING QUESTIONS



1. Which one of the following is not one of the meanings of the word hadith?

- A. New
- B. Incident
- C. Story
- D. Word
- E. News

2. Which one of the statements given below is wrong about hadith and Sunnah?

- A. Both hadith and sunnah come from the Prophet (pbuh)
- B. Sunnah mostly refers to practical applications, while hadith refers to verbal narrations
- C. Sunnah refers to religious and legal practices
- D. There is no relation between the concepts of sunnah and hadith
- E. Some scholars of hadith used the terms sunnah and hadith interchangeably

3. Which one of the following statements cannot be correct about the significance of hadith and the science of hadith?

- A. They might contain similar content with the verses of the Qur'an and confirm them.
- B. They explain unclear parts of the verses of the Qur'an.
- C. Hadiths may establish a new ruling in matters the rulings of which had not already been established by the Qur'an.
- D. Hadiths are very important for the history of Islamic culture.
- E. Hadiths cannot be read without being in the state of minor purity (without performing ablution).

4. Which one of the following statements is not correct about the classification of hadiths?
- A. In general, hadiths are divided into two groups as Hadith Nabawi and Hadith Qudsi.
 - B. The statements whereby the wording indicates that they belong to Allah are called Hadith Qudsi.
 - C. The statements, the wording and meaning of which belongs to the Messenger of Allah are called Hadith Nabawi.
 - D. Hadith Qudsi are also known by names like Hadith Ilahi or Hadith Rabbani.
 - E. Hadith Qudsi usually begins with an expression like "Allah the Almighty says."
5. Hadiths can prohibit consuming the meat of certain animals such as mule, donkey, lion, tiger, elephant, wolf, monkey, dog and certain wild birds such as hawk, falcon, goshawk, and eagle which was not established by the Qur'an, but deduced from the hadiths. This is related most to which feature of the hadiths?
- A. Hadiths may establish a new ruling in matters the rulings of which had not already been established by the Qur'an.
 - B. Hadiths encompass all aspects of life.
 - C. The names of the meat of animals which are not mentioned in the hadiths can be consumed.
 - D. Hadiths have equal significance as the verses of the Qur'an.
 - E. Hadiths are clearer than the verses of the Qur'an.
6. Which one of the following is not one of the methods of transmission of hadiths?
- A. Sama'
 - B. Isnad
 - C. Ard
 - D. Qira'a
 - E. Ijaza
7. Which one of the following means "the characteristic that guides the rawi to piety and keeps him away from mistakes and wrong actions"?
- A. 'Adala
 - B. Dabt
 - C. Sanad
 - D. Matn
 - E. Rawi
8. Which one of the following means "keeping the hadith in memory without changing it until narrating it to another person"?
- A. 'Adala
 - B. Isnad
 - C. Su 'al-Hifz
 - D. Dabt
 - E. Kizb

9. Which one of the following is not one of the points of criticism related a narrator's characteristic of 'adala?

- A. Kizb al-Rawi
- B. Fisq al-Rawi
- C. Bid'at al-Rawi
- D. Jahalat al-Rawi
- E. Mukhalafat al-Thiqat

10. Which one of the followings is not one of the points of criticism related a narrator's characteristic of dabt?

- A. Kizb al-Rawi
- B. Kathrat al-Ghalat
- C. Su' al-Hifz
- D. Wahm
- E. Ghafla

C. FILL THE GAPS IN THE SENTENCES BELOW WITH THE CORRECT WORDS GIVEN IN THE PARENTHESIS BELOW.

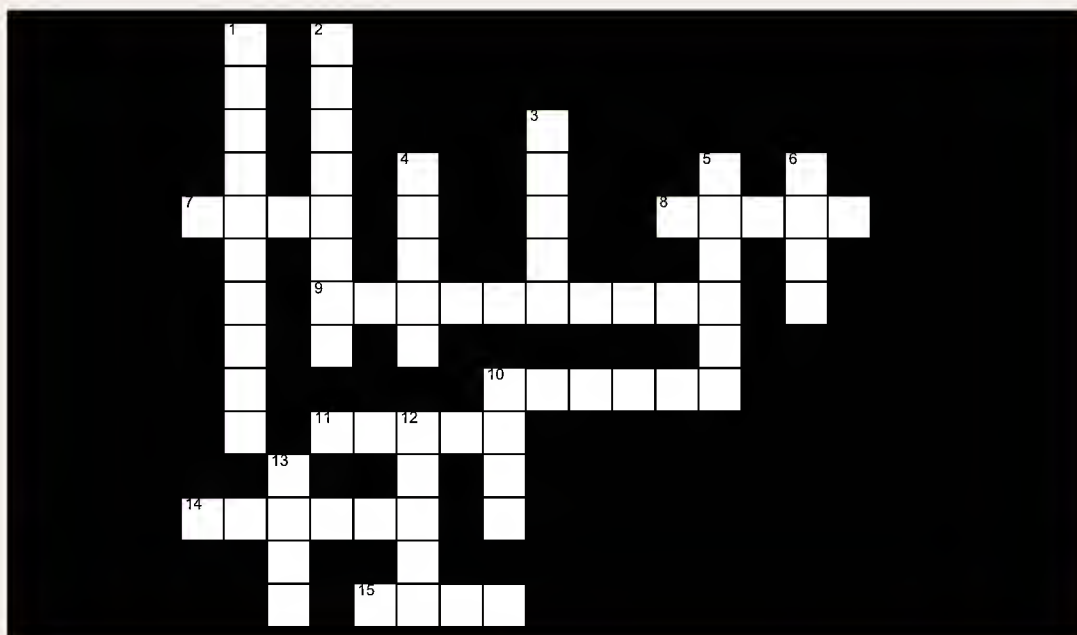


(Sunnah, Hadith, Hadith Nabawi, Hadith Qudsi, Ijaza, Sama', Matn, Sanad)

1. is the sayings, actions, and tacit approvals of our Prophet (pbuh).
2. Hadiths the wording of which belongs to the Prophet but the meaning of which belongs to Allah are called
3. Even though these two terms are used interchangeably, mostly refers to practices, while means the oral narrations.
4.means hearing the hadith directly either from the person who narrates it or from a hadith scholar called sheikh..
5. is the part of the hadith that comes after the chain of narrators and consists of the statement of the Prophet.
6. As a term of the science of hadith, means the chain of transmitters that goes back to the first source of hadith.
7.means that hadith teacher gives his student written or oral permission to transmit the hadiths.



CROSSWORD PUZZLE



7. To find out the narrator's deficiencies and ensure the rejection of the narrations he transmitted.
8. The path that goes back to the first source of the hadith.
9. The fact that the narrator does not pay attention to the commands of religion and does not care about committing sins.
10. The second source of Islam after the Noble Qur'an.
11. The hadith teacher's written or oral permission given to his student to transmit the hadiths.
14. The narrator's carelessness and lack of attention. It is not just about the transmission of hadith but also about inattention in daily matters.
15. Keeping the hadith in memory without changing it until narrating it to another person.



1. To find out that the narrator is a liar even if it is not related to hadith transmission.
2. The fact that the narrator has a weak memory, memorizes hadith with additions or wrong, and forgets quickly.
3. To prove that the narrator is a trustworthy and a just person.
4. Hadiths whereby the wording belongs to the Prophet but the meaning belongs to Allah.
5. The word that means story and news.
6. The part of the hadith that comes after the chain of narrators and includes the statement of the Prophet
10. Hearing the hadith directly either from the person who narrates it or from a hadith scholar called sheikh.
12. The characteristic that guides the rawi to piety and keeps him away from mistakes and wrong actions.
13. The fact that the narrator mixes the texts and chain of narrators of the hadiths that he memorizes, makes mistake, and does not know what he narrates.

SELECTED HADITHS ABOUT THE ACTS OF WORSHIP

1. According to a narration from Ibn ‘Umar (r. anhumā), Allah’s Messenger (pbuh) said,

“Islam is based on (the following) five (principles): 1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah’s Messenger (pbuh). 2. To offer the (compulsory congregational) prayers dutifully and perfectly. 3. To pay Zakat (i.e. obligatory charity). 4. To perform Hajj. (i.e. Pilgrimage to Mecca) 5. To observe fast during the month of Ramadan.”

Al-Bukhari, Iman I, 2, Muslim, Iman 19-22.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُيِّنَ
الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ
الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحَجُّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ». مُتَّفَقٌ عَلَيْهِ.

What We Have Learned from the Hadith

1. The testament of faith is the precondition for the acceptance of all acts of worship in Islam. Without belief, acts of worship do not become valid.
2. The five principle enumerated in the hadith are the fundamental principles of Islam. However, Islam is not just those five principles.
3. If these five principle are properly followed, the foundations of a person’s religious life will be stronger.

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ تَعَالَى؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا».
قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «بِرُّ الْوَالِدَيْنِ». قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ».
مُتَّفَقٌ عَلَيْهِ.

2. Abu ‘Abdurrahman ‘Abdullah Ibn Mas’ud (r.a.) said:

I asked the Prophet (pbuh)

- “Which deed is the dearest to Allah?” He replied,
- “To offer the prayers at their appointed times.” I asked,
- “What is the next (in goodness)?” He replied,
- “To be kind and dutiful to your parents” I again asked,
- “What is the next (in goodness)?” He replied,

- “To participate in earnest endeavor (Jihad) in the cause of Allah.”

Al-Bukhari, Mawaqit, 5; Muslim, Iman, 137-139.

What We Have Learned from the Hadith

1. After believing in Allah, the second most superior right of Allah the Almighty upon His servants is for them to perform ritual prayer.
2. Doing good to parents is the most superior one among the rights of people.
3. The most superior type of self-sacrifice is to fight for the sake of Allah.

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرْتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهَاجَرْتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». مُتَّفَقٌ عَلَيْهِ.

3. The commander of the believers Abu Hafs ‘Umar ibn al-Khattab (r.a.) said, “I heard the Messenger of Allah saying,

“(The value of) an action depends on the intention behind it. A man will be rewarded only for what he intended. The emigration of one who emigrates for the sake of Allah and His Messenger (pbuh) is for the sake of Allah and His Messenger (pbuh); and the emigration of one who emigrates for gaining a worldly advantage or for marrying a woman is for what he has emigrated.”

Al-Bukhari, Bad al-Wahy, I, Iman 41, Muslim, Imara, 155.

What We Have Learned from the Hadith

1. In order to get rewards from the deeds, one needs to begin them with good intention.
2. Since intention is an act of the heart, it is not required to state it also by tongue.
3. One cannot get rewards from completed deeds without having intended them for the sake of Allah.
4. One should act however he or she is and must not misuse religion to attain worldly benefits.
5. Sincerity (ikhlas) means to have good intention.
6. The sincerer we are in our intention; the more reward we get from the action we do.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ، قَالَ: «فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ، يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا». مُتَّفَقٌ عَلَيْهِ.

4. Abu Hurayra (r.a.) said, “I heard the Messenger of Allah saying,

- “just see, can anything of his filthiness remain (on the body of) any one of you if there were a river at his door in which he washed himself five times daily?” The Companions said,

- Nothing of his filthiness will remain (on his body). The Messenger of Allah said,

- “That is like the five prayers by which Allah obliterates sins.”

Al-Bukhari, Mawaqit 6; Muslim, Masajid, 283.

What We Have Learned from the Hadith

1. Five daily prayers are the most important and virtuous daily act of worship prescribed upon every adult and sane Muslim.

2. To be consciously observant of five daily prayers protects a believer from committing major sins.

3. The prayers we perform becomes a reason for our unintentionally and unknowingly committed minor sins to be forgiven by Allah the Exalted.

4. Five daily prayers are the most significant means that protects us from spiritual impurities.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً». مُتَّفَقٌ عَلَيْهِ.

5. ‘Abdullah ibn ‘Umar (r. anhumā) said, “I heard the Messenger of Allah saying,

“Prayer performed in a congregation is twenty-seven degrees more excellent than prayer performed by a single person.”

Al-Bukhari, Adhan, 30; Muslim, Masajid, 249.

What We Have Learned from the Hadith

1. Islam is a religion of congregation and attaches great significance to performing acts of worship, especially prayer, in congregation.

2. What is essential in prescribed prayers is to perform them in congregation.
3. Performing prayers in congregation is many times more virtuous and rewarding than performing them individually.
4. We cannot determine the virtue, rewards, and degree of an act of worship or a good deed. In this respect, we have to believe everything that the Prophet (pbuh) tells us.
5. Islam encourages us to live the religion as a society.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ». مُتَّفَقٌ عَلَيْهِ.

6. Abu Hurayra (r.a.) said, "I heard the Messenger of Allah saying,
"Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven."

Al-Bukhari, Iman 28; Muslim, Siyam, 203

What We Have Learned from the Hadith

1. Fasting should be observed just because of the reason that it is an act of worship prescribed by Allah the Almighty.
2. Observing the fasting in the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards is a reason to be cleansed from the past sins.
3. Believing in Allah and hoping to attain the rewards for deeds from Allah is the precondition for the acceptance of the acts of worship.



THE TYPES OF HADITH

CONTENTS OF THE CHAPTER

- A. THE TYPES OF HADITH BASED ON THE SOURCE TO WHOM THE TEXT IS RELATED
- B. THE TYPES OF HADITH BASED ON THE NUMBER OF TRANSMITTERS.
- C. THE TYPES OF HADITH BASED ON THE DEGREE OF THE STRENGTH OF HADITH
- D. THE WEAK HADITHS AND THE SIGNS TO KNOW THEM

PREPARATORY WORKS

1. Relate to your friends a sahih hadith that you know.
2. What does it mean that a hadith has become famous in society? Discuss.
3. Research the source of the text of a hadith that you have heard or read.
4. What may be the reasons that lead people to fabricate hadiths.

I. THE TYPES OF HADITH

Hadiths have been classified based on various aspects. It is possible to categorize the classification of the hadiths under three groups as **types of hadith based on the source to whom the text is related**, **types of hadith based on the number of transmitters**, and **types of hadith based on the degree of the strength of hadith**.

A. THE TYPES OF HADITH BASED ON THE SOURCE TO WHOM THE TEXT IS RELATED

There are four types of hadith based on the source to whom the text is related:

1. Hadith Qudsi (The Sacred Hadith)

The Qudsi hadith is a hadith where the meaning comes from Allah the Almighty, but the wording belongs to the Prophet (pbuh). Whether a narration is a hadith *qudsi* or not can be understood from the expression of how it begins. For example,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ:

According to a narration from Abu Hurayra (r.a.), the Messenger of Allah said, “Allah the Glorious and the Exalted said, ...”

What is the Difference between the Hadith Qudsi and the Verses of the Qur'an?

The similarity between the hadith *qudsi* and the verses of the Qur'an is that they both are revelations from Allah the Almighty. However, the verses of the Qur'an are revealed to the Prophet (pbuh) in both their meaning and wording, whereas the hadith *qudsi* was revealed only by its meaning, not in wording. Its expression in wording was left to the Prophet (pbuh). In this respect, the sacred hadiths are also the statements of the Prophet. They are not considered part of the Qur'an and their recitation is not regarded as an act of worship.

LET US SHARE

Think about the following hadith qudsi and share your conclusions with your friends:

According to a narration from Abu Hurayra (r.a.), the Prophet (pbuh) said,

“Allah the Glorious and the Exalted said, “I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him.” (Muttafakun alayh)

2. Hadith Marfu‘

All statements, actions, and tacit approval related to the Prophet are called **hadith marfu‘**. This type of hadith is also called **hadith nabawi**. We have mentioned before that all statements narrated from the Prophet (pbuh) are called “**hadith**”. The reason for classification of the hadiths under the title of **hadith marfu‘** is to distinguish them from the statements of the Companions of the Prophet and their Successors.

The sayings, actions, and tacit approvals of the Prophet (pbuh) were usually transmitted from the Prophet by the Companions with the following expressions:

“I heard from the Messenger of Allah, he said ...”

“Allah’s Messenger said ...”

“I saw the Messenger of Allah doing ...” etc.

The hadith narrated by Abu Hurayra (r.a.) can be given as an example for this subject. Allah’s Messenger (pbuh) said, “*Verily Allah does not look to your bodies nor to your faces but He looks to your hearts.*”⁴¹

3. Hadith Mawquf

Hadith mawquf are the hadiths related to the Companions in the form of their statements, actions and tacit approvals. The reason for calling them as **mawquf** is that the chain of narration stops at the Companions and does not go back to the Prophet himself. In other words, the statement in hand comes from a companion, and is not the statement of the Prophet. Therefore, narrations mentioning that “*such and such companion said this or such and such companion did that*” are **mawquf** narrations.

The reason for calling the sayings of the Companions **hadith mawquf** is that the source of their sayings about religion is most probably the Prophet himself. This is why **hadith mawquf** is also accepted among the sources of religious rulings even though they are not binding.

Just like **hadith marfu‘**, **hadith mawquf** can also be strong or weak in respect to its narrators as well as the strength of its *isnad*.

41 Muslim, Birr, 34.

For example, ‘Abdullah ibn Mas‘ud’s statement “Those who go to a soothsayer or an astrologer and accept what they say deny what was revealed to the Prophet Muhammad (pbuh)”⁴² can be given as an example in this regard.

4. Hadith *Maqtu‘*

The reports in the form of statements, actions, or tacit approvals that come from the Successors of the Companions are called *maqtu‘* narrations. The chain of narrators stops at the generation of the Successors and does not go further, in other words the Successors (*tabi‘un*) becomes the source of the statement in hand.

Even though the statements of the Successors are taken into consideration when establishing the religious rulings, they have not been considered binding proofs.

As an example for hadith *maqtu‘*, we can give the following statement narrated by ‘Abdurrazzaq ibn Hammam from Ma ‘mar ibn Rashid from Ibn Shihab al-Zuhri, “Ma ‘mar said, “I asked Zuhri about eating while leaning on something and Zuhri told me “there is problem about it.””⁴³

B. THE TYPES OF HADITH BASED ON THE NUMBER OF ITS TRANSMITTERS

There are various categories of the hadiths based on the number of narrators in each generation of the chain of narrators.

1. Hadith *Mutawatir*

Hadith Mutawatir is a hadith that is narrated by such a large number of people in each generation of the narrators that it is impossible to think about them to agree upon a lie, all of them together. If there are many narrators of a hadith in the generations of Companions, Successors, and the Successors of the Successors, then it is accepted that the hadith in question becomes undeniably certain. In this regard, there is no doubt about the authenticity of mutawatir hadiths and their authenticity is the strongest among the types of hadiths.

It is obligatory to follow the rulings informed in the *mutawatir* hadiths and those who deny them have left Islam. The rulings based on this type of hadiths express certainty. Hadith *mutawatir* is about the same level with the verses of the Qur’an in regards to being a proof of religious rulings.

There are two sub-divisions of hadith *mutawatir*:

a. Literally *Mutawatir*:

These are the hadiths that were narrated with the same wordings by all transmitters found in the chain of narrators. For example,

«مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ»

“Whoever lies about me intentionally, let him reserve his seat in the Fire”⁴⁴ is an example of literally *mutawatir* hadiths.

42 Subhi al-Salih, *Hadis İlimleri ve Hadis Istılahları*, trans. by M. Yaşar Kandemir, p. 176

43 Subhi al-Salih, *Hadis İlimleri ve Hadis Istılahları*, trans. by M. Yaşar Kandemir, p. 176

44 Al-Bukhari, *Anbiya*, 50; Muslim, *Zuhd*, 72.

This hadith was narrated by all transmitters with the exact same words uttered by the Prophet (pbuh).

b. *Mutawatir* in Meaning:

Even though their wordings were different, these are the hadiths that were narrated by all transmitters found in the chain of narrators with the same meaning. This type of hadith *mutawatir* constitutes the majority of *mutawatir* hadiths we have.

Raising the hands while saying prayer can be given as an example for this type. This is because there are about hundred hadiths stating that the Prophet (pbuh) raised his hands while saying prayer. However, these are narrated about different incidents, in different forms and wordings. Since the wordings are different this hadith does not carry the qualification of being part of the literally *mutawatir* hadiths, nevertheless the meaning expressed by all those different narrations is the same, which is raising hands while saying prayer. Likewise, the narrations about the way of performing acts of worship such as ritual prayer, fasting, and almsgiving can be given as examples of *mutawatir* hadiths in meaning.

2. Hadith *Ahad*

The word *ahad* literally means “one” or “ones.” In hadith terminology, it is the general name given to the hadiths that are not *mutawatir*. If the number of narrators of a hadith in any generation of the chain of narrators does not reach the level of *mutawatir*, that hadith loses the features to be a *mutawatir* and is considered among hadith *ahad*.

Because there are not many *mutawatir* hadiths, majority of the hadith narrated from the Prophet is *ahad* hadiths.

According to the number of their narrators, *ahad* hadiths are divided into three sub-divisions as *mashhur*, *aziz*, and *gharib*:

a. Hadith *Mashhur*:

Mashhur literally means “something famous and well-known among public.” In *hadith terminology*, it refers to the hadiths that have more than three narrators in any one of the generation layers of the chain of narrators. In other words, a hadith that has three narrators in one generation is considered *mashhur* even though the number of its narrators in other generation layers reaches the level of *mutawatir*.

Some weak hadiths and fabricated statements attributed to the Prophet as hadith that has gained fame and become common in public are also incorrectly known as *mashhur*. However, being commonly known among the masses does not mean that it is an authentic hadith and it does qualify for the entitlement of “*hadith mashhur*.”

BOX OF KNOWLEDGE

Two examples for hadith mashhur:

‘Abdullah b. Yusuf informed us. He said, “It is narrated to us from Malik ibn Anas, from Nafi, and from ‘Abdullah ibn ‘Umar that the Messenger of Allah said,

“When any one of you intends to come for Jumu’a prayer, he should take a bath.”

(Al-Bukhari, Jum’a: 2, 5, 12, 26; Muslim, Jum’a: 1, 2, 4)

“My ummah will not be held accountable for what they did by mistake, out of forgetfulness, or under duress.”

(Al-Bukhari, I’tisam: 21; Muslim, Aqdiya: 15; Abu Dawud, Aqdiya: 2; Al-Tirmidhi, Ahkam: 2)

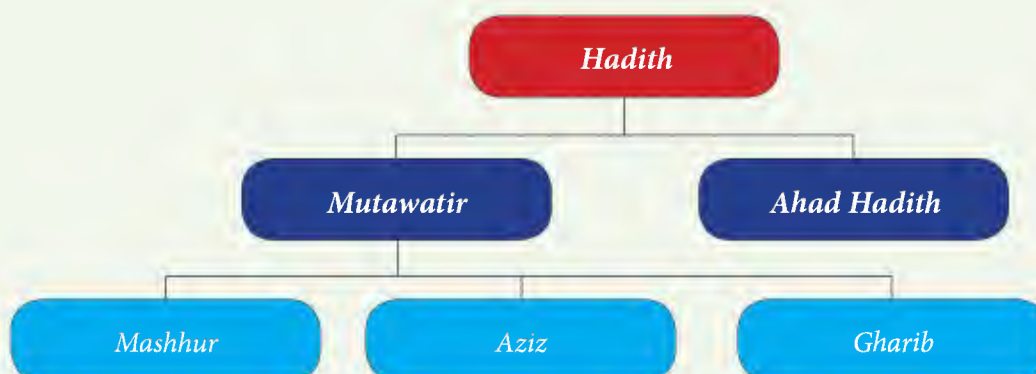
b. Hadith Aziz:

In hadith terminology, *aziz hadith* refers to the type of hadith where the number of narrators in any one of the generation layers is at least two narrators. While a hadith that has three or more narrators in any layer is *mashhur*, it becomes *aziz* if the number drops to two narrators in any of the layers.

c. Hadith Gharib:

The word *gharib* which literally mean alone or lonely person terminologically refers to the *hadiths* that have only **one narrator** in any one of the layers of their chain of narrators.

The types of hadith explained above have been categorized based on their number of narrators and the ways of transmission to us. This is why such divisions have no relation with the strength of their authenticity, i.e. being weak (*da’if*) or sound (*sahih*) hadith. We can say the same thing about a *gharib* hadith. This is why one should not assume that a *mashhur* hadith with three narrators is sounder than a *gharib* hadith with only one narrator. This is because there are certain conditions for the soundness of a hadith and a hadith is accepted as sound when it meets those conditions.



C. THE TYPES OF HADITH BASED ON THE DEGREE OF THE SOUNDNESS OF HADITH

Hadiths based on their soundness are divided into three groups as *Sahih*, *Hasan*, and *Da'if*.

1. Sahih (Sound) Hadiths and Their Characteristics

Sahih (sound) hadith is the one that is narrated by narrators with the characteristics of *'adala* and *dabt*, through an unbroken (*muttasil*) chain of narrators, and that are not *Shadh* or *mu'allal*.

Therefore, there are five conditions for a hadith to be accepted as *sahih* (sound):

a. 'Adala of the Narrator

What is meant by *'adala* of the narrator is that the narrator should be a pious and religious person who follows the commands of Allah and stays strictly away from the sins and things that are prohibited by Allah.

b. Dabt of the Narrator

Dabt means that the narrator has a strong memory. In other words, he should be able to keep the hadith in his memory without changing it until he narrates it to another person.

A narrator with weak memory cannot transmit a hadith that he heard word by word. If a narrator forgets some of the words and parts of the hadith, or changes the order of the words, then he is considered weak in respect to *dabt* and his narrations are considered unacceptable.

c. Ittisal in the Chain of Narrators

The word *ittisal* means the link, connection, and contiguity between two things and not to have any break between them. The *ittisal* in the chain of narrators means that a narrator met his sheikh and got the hadith directly from him.

The disconnection in the chain of narrators means that a narrator transmits a hadith as if he heard it from a sheikh while he actually did not. Such a hadith is weak because of the discontinuity in the chain of narrators.

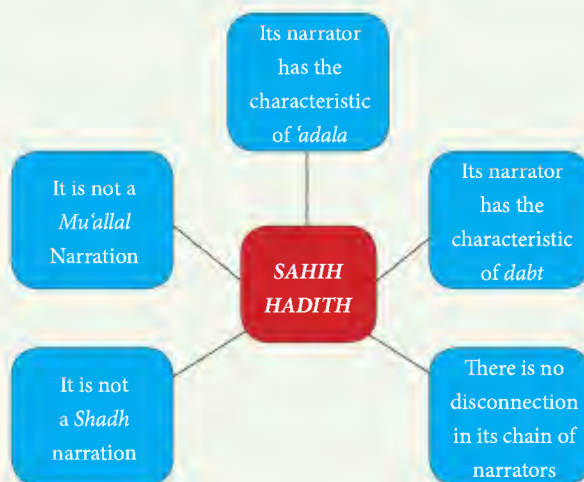
d. Not to be a Shadh (irregular) Narration

Shadh refers to a hadith which is the only narration on a subject. The narrator contradicts with other *siqa* (trustworthy) transmitters' narrations and is alone in his narration. Although the transmitter of a *shadh* hadith is a *siqa* (trustworthy) narrator, his narration is accepted as *shadh* because of being alone in his narration and the other *siqa* (trustworthy) transmitters' narrations are preferred.

e. Not to be Mu'allal (Defective)

To be *mu'allal* means to have some hidden defects that causes weakness to the hadith. The defect is mostly hidden and cannot be easily noticed by all hadith scholars. A hadith which is known as *sahih* for a period of time can become *mu'allal* after a hadith scholar finds out its hidden defect.

The aforementioned five matters are the characteristics and conditions of a *sahih* (sound) hadith. If a hadith does not meet one or more of these conditions, it loses its soundness and becomes a weak hadith.



The Ways of Knowing a Sahih Hadith

There are certain principles of knowing sahih hadiths. We can enumerate these principles as follows:

1. A *sahih* hadith cannot contradict with the verses of the Qur'an and *sahih* sunnah

If a hadith contradicts the Noble Qur'an or sound sunnah, then it is known that it does not come from the Prophet.

2. *Sahih* hadith cannot contradict sound reason

Islam is a religion that values reason very much. If a statement contains irrational matters in it, it is not possible to accept it as a hadith.

For example, the following saying is circulated as a hadith "After circumambulation around Ka'bah seven times, Noah's Ark performed two cycles of prayer in the post of Abraham (maqam Ibrahim)." No part of this saying accords with human reason and logic. No sound reason can accept that such a saying was uttered by the Prophet.

It should not be forgotten that being irrational and incomprehensible by reason are two different matters. This is why all hadiths that cannot be understood by human reason should not be regarded in this context. For example, much information about Paradise, Hell, and Sirat (the bridge in the Hereafter) cannot be comprehended by human reason, but they are not against human reason and logic.

3. There should be no discrepancy in the text and in the expression of a hadith

Allah's Messenger (pbuh) was the most eloquent and clear spoken person of the Arabs. He would pay attention to all rules of Arabic grammar and fascinate his listeners. If there are meaningless words, grammatical errors, and exaggerated expressions in a saying, one cannot consider it a statement of the Prophet (pbuh).

4. *Sahih* hadith does not contradict with historical incidents

If a hadith contradicts with historical events, it is impossible for it to be the saying of the Prophet (pbuh). For example, it is stated in a saying that the Prophet (pbuh) levied pool tax on the people of Khaibar with the testimony of Sa'd ibn Mu'adh and the clerkship of Mu'awiya (r. anhum). Whereas,

the verse about pool tax was revealed after the expedition to Tabuk and Sa'd ibn Mu'adh (r.a.) passed away after the Battle of Trench and could not have possibly attended the expedition to Tabuk. Moreover, Mu'awiya (r.a.) embraced Islam only during the conquest of Mecca. The contradiction of a saying with historical facts clearly proves its unsoundness.

5. The narrator of a hadith cannot be alone in his narration regarding a matter that should be seen or known by everybody

The news tried to be spread by the Shiites that the Prophet (pbuh) appointed Ali (r.a.) as his caliph after his death in a place called Ghadir Hum on his way back from Hdaybiya to Medina was not narrated by any of the companions who were supposed to be with the Prophet and should have been aware of such an incident. Not seeing such an important incident among sahih narrations and not seeing that it was discussed by the Companions after the Prophet's death and during Abu Bakr's (r.a.) election to the caliphate prove that such Shiite claims are completely baseless.

6. Sahih Hadith does not promise great and exaggerated rewards for small goodness

Promising eternal residence in Paradise with flowing rivers underneath it in return for doing a recommended act or giving up a reprehensible one or threatening with eternal Hell as a punishment for a simple mistake are examples in this respect.

For example, the statement expressing that "those who perform so many cycles of prayer will be rewarded with the spiritual rewards of seventy thousand prophets" is not possible to be a sahih hadith.

If a saying has one or more of the above-mentioned defects that should not be found in a sahih hadith, one comes to the conclusion that it is not a saying uttered by the Prophet (pbuh).

2. Hasan Hadiths

The word *hasan* literally means "good and beautiful." As a term of the science of hadith, it refers to the hadiths that are between *sahih* and weak hadiths, but closer to the *sahih* ones.

Imam al-Tirmidhi is the first hadith scholar who used this concept. According to his definition, *hasan hadith* is the hadith that carries the conditions of sahih narration, but it was narrated by those who do not reach the level of the narrators of a sahih narration in respect to the feature of *dabt*.

In other words, the only deficiency of a *hasan* hadith compared to a sahih one is that it has defects in respect to *dabt*. According to most of the scholars of hadith, *hasan* hadith is like a sahih hadith in respect to be a proof in religious matters.

LET US RECORD

Examples for Hasan Hadith,

According to a narration from Abu al-Darda (r.a.), Allah's Messenger (pbuh) said, "Whoever protects his brother's honor, Allah protects his face from the Fire on the Day of Resurrection." (Muslim, Birr wa Sila: 17; Al-Bukhari, Adab: 34)

According to a narration by Bahz b. Hakim from his father and grandfather, he said, "I heard Allah's Messenger (pbuh) saying, "Woe to the one who talks about something to make the people laugh, in which he lies. Woe to him! Woe to him!" (Abu Dawud, Adab, 38; al-Darimi, Istisan, 6)

According to a narration from Abu Hurayra (r.a.), Allah's Messenger (pbuh) said, "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him." (Muslim, Dhikr, 17; Abu Dawud, Salat, 27)

3. *Da'if* Hadiths and the Signs to Know Them

The *Da'if* (weak) hadith is the one that does not carry one or more of the conditions of the *sahih* or the *hasan* hadith, but it is still a hadith and not a false and forged saying attributed to the Prophet. Such hadiths cannot be used as proof in religious matters. However, some hadith scholars are of the opinion that weak hadiths can be followed in matters of ethics and merits.

We can enumerate the signs of weak hadith as follows:

1. The narrators of the hadith do not have the characteristics of *'adala*
2. The narrators of the hadith do not have the characteristics of *dabt*
3. There is a disconnection in the chain of narrators
4. It contradicts with the narrations of well-known hadith scholars
5. There is a hidden defect in the hadith
6. The narrator of the hadith is not known in respect to his *'adala* and *dabt*.

D. MAWDU' (FORGED) HADITHS AND THE WAYS TO KNOW THEM

1. Definition of Mawdu' (Forged) Hadith

Mawdu' (forged) hadiths are the statements that are attributed to the Prophet (pbuh) for various reasons even though he did not actually say them. It is in fact not right to call such statements as hadith. It is more accurate to call them as "*sayings forged as hadith*." Calling them hadith is based on the claims and presumptions of those who forged them. *Mawdu'* hadiths developed after the Prophet's death.

LET US SHARE

There are some textual and conceptual defects found in *mawdu'* hadiths, which are called by the scholars of hadith as “rakakat” and they make the following definition in order to distinguish *sahih* hadith and *mawdu'* hadith: “Hadith has a light similar to the day light; you can immediately recognize and take it, while *mawdu'* hadith has darkness like the darkness of the night; this is why you reject it.”

Talat Koçyiğit, Mücteba Uğur, İ. Hakkı Ünal, İmam-Hatib Liseleri İçin Hadith Usulü, Grade 11, p. 55

2. Main Characteristics of Mawdu' (Forged) Hadiths

Some defects found in *mawdu'* (forged) hadiths help us to recognize them. We can list some of them as follows:

a. They contradict with the Qur'an and sound sunnah: Even though Allah the Almighty says “**Verily the knowledge of the Hour is with Allah (alone)...**”⁴⁵ it is claimed that the Prophet (pbuh) said “The life of earth is seven thousand years. We are in the seventh thousand. It is obvious that this statement contradicts with the Qur'an and *sahih* sunnah and therefore it is a *mawdu'* (forged) hadith.

b. There are some textual and conceptual defects in *mawdu'* (forged) hadiths. Such conceptual defects also show their contradictions with the Qur'an and *sahih* sunnah.

c. Promising big rewards for little deeds or prescribing great and heavy punishments for small sins is one of the characteristics of the forged hadiths. For example in a forged hadith, it is stated that “*Whoever utters the statement of tawhid (la ilaha illa-llah), Allah creates a bird for this statement. This bird has seventy thousand languages and every language has seventy thousand dialects. All of them ask forgiveness from Allah for that person.*”

d. Contradiction of such sayings with the clearly known historical facts is another feature that demonstrates that such sayings have been forged.

e. That such sayings are not found in the well-known hadith collections also demonstrated that such statements are fabricated.

3. The Reasons for Fabricating Hadiths

There are many reasons for fabricating hadiths. We can list them as follows:

a. **To destroy the Islamic faith and religion.** Some people observed that their religion was in danger with the rapid expansion of Islam. Upon this, they wanted to take revenge from Islam. They pretended to be Muslims and spread beliefs opposing Islamic principles. To that end, they started fabricating hadiths.

b. **To gain fame among Muslims.** They were usually people who were addicted to fame and preached at mosques and places of worship. In order to be more influential with people, they fabricated extraordinary stories. In order to make them more effective, they told their listeners that those stories were the Prophet's hadiths.

c. **In order to praise or vilify a city or town.** Among the *mawdu'* (forged) hadiths, one can see

45 Luqman, 31: 34.

many of them praising or vilifying a city or town. The main reason for that was the personal interests of the person who fabricated the hadith.

d. Praising or reviling races, groups, or tribes. Even though Allah's Messenger (pbuh) strictly refused discrimination based on races and ethnic backgrounds, some people who forged hadiths discriminated against people based on such features for their own interests and tried to prove for example an Arab was superior to a non-Arab or a white man was superior to a black.

e. Sectarian Fanaticism. Some liars who were adherents of certain sects praised their own sect and leaders of their sects and criticized other sects and their leaders in order to find more followers for their sects.

f. The desire to be close to the rulers. Some cunning liars fabricated hadiths in order to be close to caliphs or emirs, to please them, and thus to get gifts from them and to attain certain posts.

g. Desire to encourage doing good and keeping people from evil. Despite their good intentions some people, who were too ignorant to distinguish between right and wrong, fabricated hadiths in order to encourage people to do good and to keep them away from sins.

In addition to the aforementioned topics, hadiths were fabricated regarding months, days, various foods, and about many other things. It is possible to find examples of forged hadiths in special books that are known for assembling and revealing fabricated hadiths.

In conclusion, whatever the reason was, hadith fabrication greatly damaged Muslim society. Distortion of religion and causing mischief and separation among Muslims come at the top of such damages. As a result, Muslim scholars have vigorously fought the movements of hadith fabrication. Their sensitivity to this development has been a significant factor in the emergence of the science and the methodology of Hadith.

DO YOU KNOW?

Some sayings that have been proven to be mawdu' (forged) as a result of long research and investigations by the scholars of hadith are given below:

"When people use miswak, their eloquence becomes stronger."

"Allah the Almighty sends His revelation in Arabic when He is angry; and in Persian when he is pleased."

"The rose was created from the sweat of the Prophet (or his mount called Buraq)."

"If rice were a human being, it would be a gentle person."

"The whiteness seen in the sky at night is the gate of the heavens."

"Before bread comes to the table, it is handled by 360 masters one of whom is angel Mikail."

"If someone sneezes when narrating a hadith, that hadith is true."

"How nice to give a gift before having a work done."

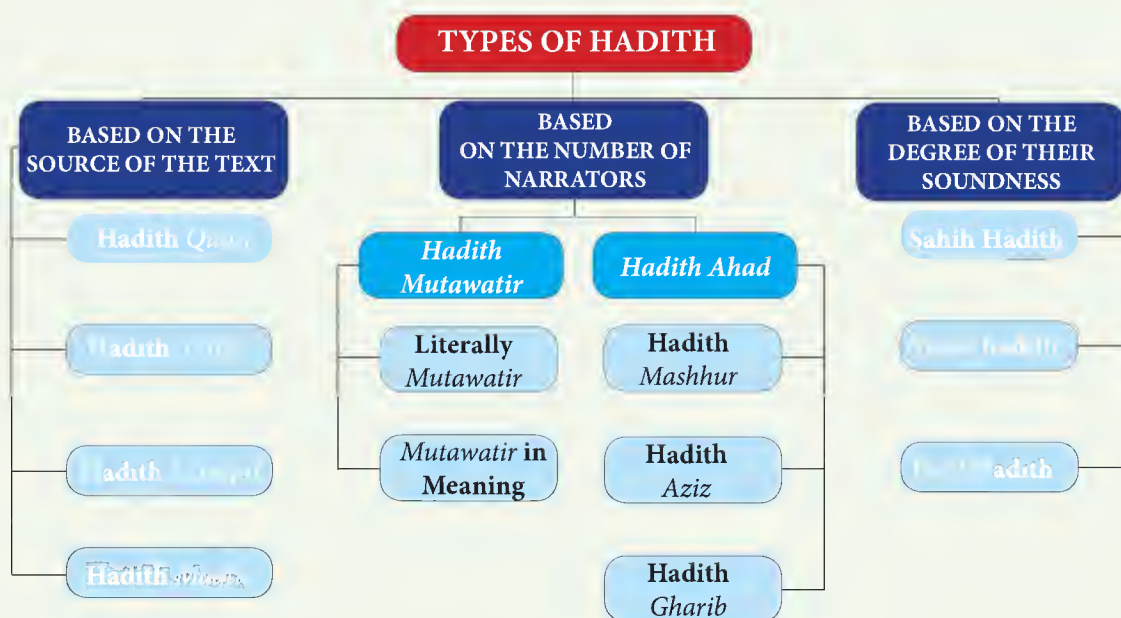
"Looking at Ali's face is an act of worship."

"Keep pigeons with cut wings, for they keep jinn away from your children."

"For those who perform 4 cycles of prayer on Sundays and recites chapter al-Fatiha and Amana al-Rasulu in each cycle will be given the reward of 1000 major pilgrimage, 1000 minor pilgrimage and 1000 battle. Moreover, every cycle is equal to one million cycles. 1000 pits are dug between him and Hell."

"The greatest liars of people are painters, sewers and tailors."

For other examples of mawdu' hadiths see, Ali al-Qari, Mevzu Hadithler, İlim Yayınları, trans. M. Yaşar Kandemir



Reading Text

WHILE READING HIS HADITH

Great Muslims who transmitted the treasure of our Prophet's sunnah to us knew well the value and importance of the treasure they carried. They showed such great care while transmitting it to us that it is even hard to imagine.

'Abdullah ibn Mas'ud (r. anhuma) narrated 848 hadith from our Prophet (pbuh). When he was narrating a hadith, his eyes would fill with tears, his neck veins would swell, sweat would start flowing on his forehead, he would fear to say "Allah's Messenger (pbuh) said that" out of fear to make a mistake in narration.

Muhammad ibn Munkadir, who was a hadith scholar, a scholar of recitation of the Qur'an, and a pious man from the generation the Successors, could not stop his tears when he started to read hadiths. His students, on the one hand, envied his love for hadith and, on the other hand, they were sad to see him distressed and how detrimental it was to him.

A scholar from Tabi'i generation Ayyub al-Sahtiyari whom Hasan al-Basri loved very much and called him "master of the Basran youth" was a great hadith scholar. Thinking of the responsibility of hadith narration Ayyub who was always a smiling person would begin crying when narrating a hadith. Seeing him crying, his students would become very sad.

When people talked about our Prophet (pbuh) in front of the great Medinan scholar Imam Malik, his mood would change because of his respect for the Prophet and his sayings. When his servant saw his students waiting at Imam Malik's door, he would go out and ask them,

- Are you here to ask a religious matter or to read hadith?

If the visitors said that they were there to ask religious matter, Imam Malik would immediately come out and answer their questions. If they said that they were to read hadith, he would first take a bath, or perform minor ablution, wear his best clothes, comb his hair, wear his turban and some perfume, and then come out and sit in reverence in the chair prepared for him. Until his class ended, he would continue to recite hadiths in the spiritual atmosphere of the nice smell of the burning incense. He would say to those who asked him why he acted in such a manner that it was out of his deep respect for the hadiths. He would not deem appropriate to narrate hadith while standing or going to a place in haste. He would warn his students who asked him hadiths while going to a place.

'Abdurrahman ibn Mahdi (d. 198/813) was one of the famous scholar of hadith and Islamic law from the generation of tabai' tabi'in (the Successors of the Successors). When Ibn Mahdi began his class, he would recite the verse "**O you who believe! Raise not your voices above the voice of the Prophet**"⁴⁶ and ask his students not to raise their voices during the hadith class. He would tell them "to act while

46 Al-Hujurat, 49: 2.

listening to the Prophet's hadiths just as one needed to behave while listening to the Prophet's talk when he was alive."

These great Muslim scholars whose approach in transmitting and narration of hadiths that we have examined above were from the generations of Companions who were praised by the Prophet (pbuh) "*as the best of the generations*," from the generation of their Successors (*tabi'un*), and the Successors of the Successors (*taba'i tabi'in*). They have a distinguished place in our hearts, because they were members of those blessed generations and they gave a great service to our beautiful religion and to our beloved Prophet (pbuh). Those great scholars are the people that we need to take as examples for ourselves, not only in how to show respect to the Prophet but also in every aspect of our lives.



EVALUATION QUESTIONS (CHAPTER III)

A. ANSWER THE FOLLOWING QUESTIONS



1. What are the types of hadith based on the source to whom the text is related? Explain.

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2. What does Mutawatir Hadith mean? Explain.

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3. What are the sub-divisions of ahad hadiths based on the number of narrators? Explain.

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4. What are the divisions of hadiths based on the degree of their soundness?

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5. What are the characteristics of sahih hadith?

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6. What are the ways to know sahih hadith?

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7. What are the signs of weak hadith?

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8. What are the reasons for the existence of fabricated hadiths?

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B. MARK THE CORRECT OPTION FOR THE FOLLOWING QUESTIONS



1. Which one of the following is not one of the signs of weak hadith?

- A. The narrators of the hadith do not have the characteristic of 'adala.
- B. The narrators of the hadith do not have the characteristic of dabt.
- C. There are disconnections in the chain of narrators.
- D. The hadith is not a shadh narration.
- E. There is a hidden defect in the hadith.

2. Which one of the following is not one of the reasons for the existence of fabricated hadiths?

- A. The desire to serve Islam
- B. Sectarian bigotry
- C. The desire to become closer to caliphs and emirs
- D. Praising or vilifying cities or towns
- E. In order to destroy Islamic belief and religion.

3. Which type of hadith given below refers to the statements, actions, and tacit approvals related to the Prophet?

- A. Maqtu' Hadith
- B. Mawquf Hadith
- C. Marfu' Hadith
- D. Mawdu' Hadith
- E. Qudsi Hadith

4. The definition given below belongs to which type of hadith?

"It literally means "one" or "ones." In hadith terminology, it is the general name given to the hadiths that are not mutawatir."

- A. Ahad
- B. Mashhur
- C. Gharib
- D. Hasan
- E. Maqtu'

5. Which type of hadith given below is defined as where the meaning comes from Allah the Almighty, but the wording belongs to the Prophet (pbuh)?
 - A. Maqtu' Hadith
 - B. Mawquf Hadith
 - C. Matruk Hadith
 - D. Qudsi Hadith
 - E. Marfu' Hadith
6. 'Abdullah ibn Mas'ud's statement "Those who go to a soothsayer or an astrologer and accept what they say deny what was revealed to the Prophet Muhammad (pbuh)" can be given as an example of what type of hadith?
 - A. Mawquf Hadith
 - B. Maqtu' Hadith
 - C. Marfu' Hadith
 - D. Mutawatir Hadith
 - E. Ahad Hadith

C. FILL THE GAPS IN THE SENTENCES BELOW WITH THE CORRECT WORDS GIVEN IN THE PARENTHESIS BELOW.

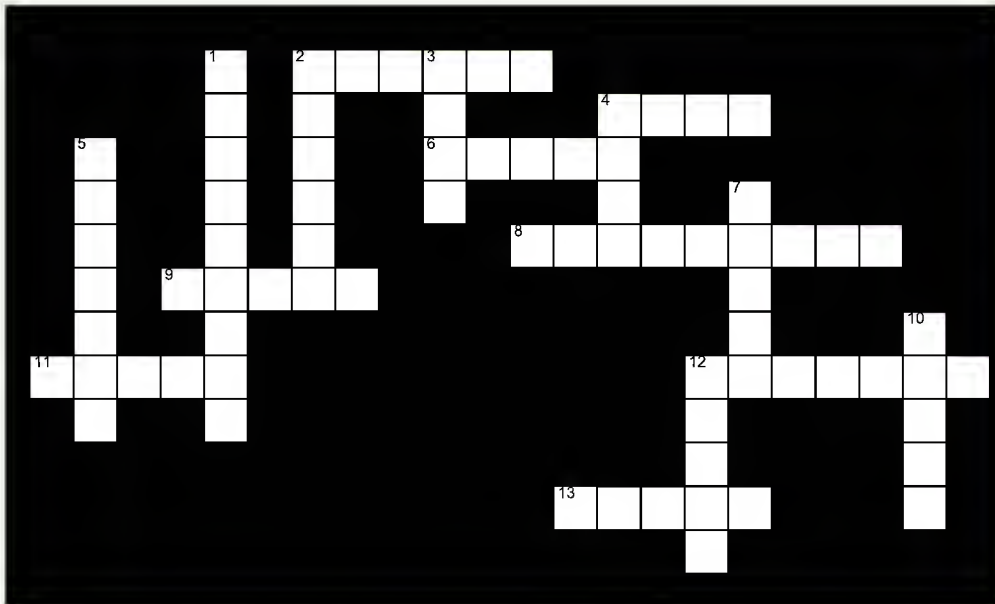


(Literally Mutawatir, Hasan, Hadith Aziz, Imam al-Tirmidhi, Mutawatir in meaning, Mawdu' (forged) Hadiths)

1. Hadith is the type of hadith that is between *sahih* and weak hadiths, but closer to the *sahih* ones.
2. mutawatir hadiths are the hadiths that were narrated with the same wordings by all transmitters found in the chain of narrators.
3. The narrations about the way of performing acts of worship such as ritual prayer, fasting, and almsgiving can be given as examples of hadiths that are
4. refers to the type of hadith that the number of narrators in any one of the generation layers is at least two narrators
5. are the statements that are attributed to the Prophet (pbuh) for various reasons even though he did not actually say them.
6. is the first hadith scholar who used the concept of hasan hadith.



CROSSWORD PUZZLE



2. The sub-division of Mutawatur sunnah which explains how to perform acts of worship such as ritual prayer, fasting, almsgiving etc.
4. The type of hadith that does not carry one or more of the conditions of sahih or hasan hadith, but it is still a hadith and not a forged saying attributed to the Prophet.
6. The characteristics that the narrator should be a pious and religious person who follows the commands of Allah and stays strictly away from the sins and things that are prohibited by Allah.
8. The mutawatur hadiths that were narrated with the same wordings by all transmitters found in the chain of narrators.
9. All statements, actions, and tacit approval related to the Prophet are called "Hadith"
11. The type of hadith where the meaning comes from Allah the Almighty, but the wording belongs to the Prophet (pbuh).
12. To have some hidden defects that causes weakness of the hadith, which cannot be noticed easily by the scholars of hadith
13. A hadith which is the only narration on a subject.

1. A hadith that is narrated by such a large number of people in each generation of the narrators that it is impossible to think about them to agree upon a lie, all of them together.
2. The hadiths related to the Companions in the form of their statements, actions and tacit approvals. "Hadith"
3. According to the number of their narrators, hadiths are divided into three sub-divisions as mashhur, aziz, and gharib.
4. The ability to keep the hadith in memory without changing it until narrating it to another person.
5. The hadiths that have more than three narrators in any one of the generation layers of the chain of narrators.
7. The reports in the form of statements, actions, or tacit approvals that come from the Successors of the Companions.
10. The hadiths that are between sahih and weak hadiths, but closer to the sahih ones.
12. The Arabic term used for the forged hadith

SELECTED HADITHS ABOUT THE MERITS OF ACQUIRING KNOWLEDGE

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». رَوَاهُ الْبُخَارِيُّ.

1. According to the narration from Uthman ibn Affan (r.a.) Allah's Messenger (pbuh) said,
"The best among you (Muslims) are those who learn the Qur'an and teach it."
(Al-Bukhari, Fadail al-Qur'an 21.)

What We Have Learned from the Hadith

1. The ones who are addressed in this hadith are primarily the Muslim scholars, but in a general sense, it also includes all the members of the Muslim nation.
2. Those who learn the Qur'an and teach it are among the best of Muslim nation.
3. What is primarily meant by teaching and learning the Qur'an is to learn and teach how to read it.
4. Having knowledge in Qur'anic sciences increases the person's merits.
5. Knowledge turned into a lifestyle is the most superior kind of knowledge praised in Islam.
6. Every Muslim should attach importance and pay proper attention to Qur'anic education.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ». رَوَاهُ مُسْلِمٌ.

2. According to a narration from Abu Hurayra (r.a.) Allah's Messenger (pbuh) said,
"If a group of Muslims assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them tranquility and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him."

Muslim, Dhikr, 38

What We Have Learned from the Hadith

1. Gathering in mosques, prayer houses, convents, schools, and houses in order to learn and talk about the Noble Qur'an is one of the greatest deeds.
2. To acquire information about the knowledge found in the Qur'an, its theology, its legal rulings, its manners and ethics should be the basis of the knowledge of every Muslim, no matter in which field he/she specializes.
3. Tranquility descends to the places where the Noble Qur'an is recited and Qur'anic sciences are taught. Allah's mercy covers those places and angels surround them.
4. It is not enough just to learn how to read the Holy Qur'an and memorize its text, but rather we should concentrate our mind and comprehension on it and endeavor to understand its meaning.
5. Allah the Almighty raises the status of His servants who recite, value, and discuss His book and remembers them among the angels in heaven.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ». رَوَاهُ مُسْلِمٌ.

3. According to a narration from Abu Hurayra (r.a.) Allah's Messenger (pbuh) said,

"When a man dies, the reward for his acts come to an end, except the following three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)."

Muslim, Wasiyya, 14

What We Have Learned from the Hadith

1. The way to carry the life in this world to the Hereafter is to do at least one of the three good deeds mentioned in the hadith (recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)).
2. Teaching and spreading knowledge and thus making it permanent is more virtuous than only having knowledge.
3. Recurring charity (*sadaqa al-jariya*) is a term used for charitable deeds that are benefited by all people and have a continuous character. For example, mosques, schools, water fountains, bridges, and endowments etc.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ». رَوَاهُ مُسْلِمٌ.

4. According to a narration from Abu Hurayra (r.a.) Allah's Messenger (pbuh) said,

“He who treads the path in search of knowledge, Allah would make the path that leads to Paradise easy for him.”

Muslim, Dhikr, 39

What We Have Learned from the Hadith

1. Learning is one of the most virtuous deeds in Islam.
2. Learning is one of the ways to enter Paradise, because knowledge gives a person the ability to distinguish right from wrong.
3. Islam targets people to learn so they can be knowledgeable people and remove ignorance from society.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا اتَّخَذَ النَّاسُ رُءُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا». مُتَّفَقٌ عَلَيْهِ.

5. ‘Abdullah ibn ‘Amr ibn al-‘As (r. anhum) said, “I heard the Messenger of Allah (pbuh) as saying,

“Verily, Allah does not take away knowledge by snatching it from the people’s memories but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge. Consequently, they go astray, and lead others astray.”

Al-Bukhari, ‘Ilm 34; Muslim, ‘Ilm 13. See also Al-Bukhari, ‘I’tisam 7; Al-Tirmidhi, ‘Ilm 5

What We Have Learned from the Hadith

1. Knowledge will disappear not by getting erased from people’s minds but by the disappearance of the scholars.
2. Scholars are the most trustworthy ones among the people on earth. They are the exemplary characters of goodness and merits.
3. What makes the scholars virtuous people is the knowledge they have.
4. The task of Muslim societies is to attach importance and value to this knowledge and to those who have knowledge and try to increase the number of scholars among them.
5. One should be extremely careful not to express an opinion without knowledge.
6. Getting the people who are not knowledgeable scholars to the leadership position of a society and giving them the power to guide people causes that society to go astray.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ، وَآتَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ، وَآتَاءَ النَّهَارِ». مُتَّفَقٌ عَلَيْهِ.

6. According to a narration from ‘Abdullah ibn ‘Umar (r. anhumā) Allah’s Messenger (pbuh) said,

“Envy is not justified but only in case of two persons: one who having been given (knowledge of) the Qur’an by Allah, recites it during the night and day and a man who, having been given wealth by God, spends it during the night and the day in the path of Allah’s cause.”

Al-Bukhari, ‘Ilm 15, Zakat, 5, Ahkam, 3; Muslim, Musafirin, 266- 268.

What We Have Learned from the Hadith

1. *Hasad*, or hoping for the destruction of blessings possessed by others, is forbidden in Islam.
2. To feel envy of those who do good deeds and to hope to be like them is permissible.
3. It is recommended to envy those who know the whole Qur’an by heart, recite it nicely, understand it fully, have knowledge about it, and apply its principles in their lives.
4. Rich believers who fulfil the requirements of their wealth and spend it in the path of Allah are virtuous people and it is permissible to envy such rich believers.
5. Charity, or spending out of the blessings bestowed upon us for the sake of Allah, is one of the fundamental principles of our religion.

عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ». رَوَاهُ مُسْلِمٌ.

7. According to a narration from Abu Mas’ud ‘Uqba ibn ‘Amr (r.a.) who was one of the Medinan Companions who attended the battle of Badr, Allah’s Messenger (pbuh) said,

“One who guides to something good has a reward similar to that of its doer.”

Muslim, Imara, 133. See also Abu Dawud, Adab, 115; Al-Tirmidhi, ‘Ilm, 14

What We Have Learned from the Hadith

1. Guiding people to do good deeds is as rewarding as personally doing that good deed.
2. Guiding people to good deeds can be done verbally, by actions, in writing, or through signs.
3. The rewards given to those who guide another to good deeds does not decrease anything from the rewards of those who actually do that good deed.
4. Establishing organizations that work for doing good things in society is one of the essential necessities of the modern age.



HADITH DURING THE PERIODS OF THE PROPHET AND HIS COMPANIONS

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A. THE PERIOD OF THE PROPHET

B. HADITH DURING THE TIME OF THE COMPANIONS

PREPARATORY WORKS

1. Given the fact that there were limited materials and tools for writing during the time of our Prophet, share your thoughts with your friends of how the hadiths were transmitted to the following generations
2. Examine the verses and hadiths about the virtues of the Companions. Write one verse and one hadith related to the subject in your notebook.
3. How can you explain the emergence from an ignorant society like Arabs of a distinguished generation like the Companions who did everything for the sake of knowledge.
4. Share with your friends the names of Companions that you know. Find out how many of your friends in the classroom have been named after a companion.

A. THE PERIOD OF THE PROPHET

1. THE PROPHET'S ENCOURAGEMENT TO LEARN HADITH

As in every aspect of life, the Prophet (pbuh) became a guide for his Companions in respect of knowledge. He not only advised necessity of knowledge and learning to the people around him but also personally showed them by his actions in his life. This is why Allah's Messenger should be regarded as the first teacher in Islam. Some of his sayings that encourage believers to knowledge and learning are as follows:

*"If Allah wants to do good to a person, He makes him comprehend the religion."*⁴⁷

*"He who treads the path in search of knowledge, Allah would make the path leading to Paradise easy for him."*⁴⁸

*"The wise statement is the lost property of the believer, so wherever he finds it, then he is more worthy of it."*⁴⁹

*"Whoever sets off a journey to learn religious sciences and acquires knowledge by using all means necessary, it becomes an atonement for his past sins."*⁵⁰

The Noble Qur'an was revealed to the Prophet (pbuh) gradually throughout twenty-three years. Allah's Messenger explained and showed the application of these gradually revealed verses to his Companions. Hadiths, or the commentary of the Qur'an, and Sunnah, which is in a way the application of hadiths in life, are one of the most important scholarly activities in the period of the Messenger of Allah.

This is because the means of knowledge in the period of the Prophet (pbuh) were very few and limited; the oral culture which relied on memorization was dominant in the transmission of knowledge at the time. In fact, literary styles, such as poems and parables upon which Arab society attached great importance were preserved and transmitted through memorization. This is why this oral tradition had such a great effect on the scholarly activities of the first period of Islam.

The Companions of the Prophet discussed among themselves the sayings they heard from the Prophet or the action that they saw from him and then tried to apply them in their lives. Their close interest to sunnah and hadith led to the emergence of a hadith literature together with the Noble Qur'an.

It is a fact that this hadith literature was not found as writings in the hands of the Companions but rather it was kept in their memories. This is because in the early days of Islam, the Prophet (pbuh) had banned the writing of his sayings down in order to prevent them being confused with the verses of the Qur'an. After there was no such danger left, he first allowed some of his Companions and then all his Companions. Thus, hadiths that had been initially preserved in memories were recorded in writing and

47 Al-Bukhari, 'Ilm, 13.

48 Muslim, Dhikr, 39.

49 Al-Tirmidhi, 'Ilm, 19.

50 Al-Darimi, Muqaddima, 6.

their learning process became faster and easier. In this way, hadiths found the opportunity to spread all over the Muslim world.

BOX OF KNOWLEDGE

Our beloved Prophet (pbuh) allowed some of his Companions to write down his sayings. Some of these Companions are:

‘Abdullah ibn ‘Amr ibn al-‘As, Abu Hurayra, Ali, Jabir ibn ‘Abdillah, Anas ibn Malik, Samura ibn Jundab, ‘Abdullah ibn ‘Abbas

2. THE WAYS OF LEARNING HADITH DURING THE TIME OF THE PROPHET

Hadiths used to be learned through the following methods in the age of the Prophet:

a. Muzakara (Discussion)

Most of the Companions did not have the chance to be with the Prophet (pbuh) for a long time because of their various works. Consequently, they did not always have the chance to hear and see what he said and did. They learned the hadith by discussing them with the Companions who listened to and saw the Prophet more often. Anas ibn Malik’s following saying points out to this matter:

“We used to discuss among ourselves what we heard from the Prophet until we memorized them well.” These discussions would usually be held in the Prophet’s mosque or in the place called *suffa* where poor and helpless Companions used to reside.

b. Hifz (Memorization)

One of the important ways of learning transmitting hadiths was memorization. The Prophet’s saying “May Allah gladden a man who hears a Hadith from us, so he memorizes it until he conveys it to someone else”⁵¹ became effective in the engagement of the activity of memorization.

c. Writing

As we mentioned before, after the Prophet allowed recording his sayings in writing, many Companions wrote the hadiths they memorized. Some others who did not trust their memories attached more importance to writing what they learned.

d. Scholarly Circles

The Companions would sometimes sit with the Prophet, listen to him, and learn what he taught. The Companions who attended those meeting, which were usually held after the evening Prayer, would listen to his commands, advices, and sermons and thus learn the hadiths.

e. Learning by Questions and Answers

The method of learning through asking questions was a very effective one in the Companions learning hadiths. When the Prophet answered the questions asked to him, he would pay attention to the level

51 Al-Tirmidhi, ‘Ilm, 2628

of knowledge and understanding of the people who asked him the questions. In order to prevent getting the same questions again and again, he would answer the questions in detail. For example, when he was asked whether the meat of a specific wild animal could not be consumed, he would answer by saying the meat of which wild animals in general could be eaten and which ones could not be eaten.

f. Following the Prophet

Some of the Companions were always with the Prophet (pbuh) and learned hadith from him. Abu Hurayra (r.a.) was the most famous of them. He said, “While our emigrant (*Muhajir*) brothers were engaged in trade in market and our Ansari brothers were working in the fields and gardens, Abu Hurayra was serving the Prophet (pbuh) and witnessing and learning the things that his brothers could not see.”

LET US THINK

The Process that Hadith and Sunnah followed in the life of the Companions



3. TRANSMISSION OF HADITH TO SOCIETY

Islam is a religion that holds above everything else the happiness of the individuals and society both in this world and in the Hereafter. The hadiths of the Prophet (pbuh) that organize the believers' affairs both in this life and in the Hereafter are filled with the principles that ensure such happiness. This is why the transmission of every word and action of Allah's Messenger who was appointed to build a new community based on the belief in the unity of Allah (principle of *tawhid*) was very important.

There were some factors that ensured this transmission. We can enumerate the main ones among them as follows:

a. The Prophet's Encouragement

Allah's Messenger (pbuh) desired to deliver the message of Islam to all people. To deliver this universal message to mankind, he raised the awareness of his Companions and always encouraged them. They went all over the world with the awareness of their responsibility in order to spread the message of Islam. Some sayings of the Prophet clearly reveal his encouragement in this respect:

*"Convey from me to the people even if it were a single verse."*⁵²

*"So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him."*⁵³

b. Companions Eagerness to Knowledge and Their Ambition to Learn Hadith

The Prophet's Companions worked very hard to understand the Qur'an and learn Islam that saved them from the swamps of ignorance. In order to realize their vision, they did not hesitate to make all kinds of sacrifices.

52 Al-Bukhari, Anbiya, 50. See also al-Tirmidhi, 'Ilm, 13.

53 Al-Bukhari, Hajj, 132; Abu Dawud, Hajj, 63.

So much so that, until the Companions fully learnt ten verses and applied them in their lives, they would not start learning other verses. They learned the Qur'an both as knowledge and as a book to practice in their lives.

The Companion's ambition and effort to learn hadiths and convey them to others played a great role in the transmission of hadith to society.

c. Wives of the Prophet

The Prophet's wives made great contribution to the transmission of hadith to society. Especially the knowledge related to matters of family life and marriage was attained from the Prophet's wives. 'A'isha (r. anha) especially made a great service in this respect. She narrated many hadiths from the Prophet and taught hadith to countless Companions and their Successors. She was one of the seven Companions who narrated most hadiths.

d. Messengers of the Prophet

Allah's Messenger (pbuh) used to choose from among his Companions and send them to new converted tribes to teach the Noble Qur'an and the principles of Islam. When they were carrying out their tasks in the regions they were sent, they conveyed the sayings, practices, and judgments of the Prophet to the people.

The Prophet (pbuh) used to give some instructions to these teachers. For example, when he was sending Abu Musa al-Ash'ari and Muadh ibn Jabal to Yemen, he warned them saying *"Show leniency (to the people); don't be hard upon them; give them glad tidings (of Divine favors in this world and the Hereafter); and do not create aversion. Work in collaboration and don't be divided."*⁵⁴ By means of those teachers, the Prophet's hadiths would be transmitted to society.

e. Delegates Coming to the Prophet from Abroad

By obeying the Prophet's call to Islam, various delegates from neighboring tribes and countries would come to Medina either to declare their faith or to learn the principles of Islam. They would meet with the Prophet and his Companions and learn the principles of Islam from them. When they went back to their hometown, they would teach the thing that they had learned in Medina to their fellow tribesmen. Allah's Messenger (pbuh) also commanded them to convey others the things they learned from him.



54 Al-Bukhari, 'Ilm, 11, Maghazi, 60; Muslim, Jihad, 4.

4. THE SIGNIFICANCE OF HADITH IN SOCIAL LIFE

Muhammad (pbuh) was the last prophet put in charge by Allah to convey the message of Islam to mankind. It is stated in the Qur'an that obedience to the Prophet is equal to obedience to Allah the Almighty Himself and disobedience to the Prophet is equal to disobedience to Allah the Almighty. The Prophet is the perfect exemplar for people. To follow his commands and to stay away from his prohibitions is a creedal responsibility.

Muhammad, the Prophet of Islam (pbuh) who was the man that ensured the transition from a dark age to the civilization of peace, justice and ethics, was a perfect model for the people around him. Believers took him as an example and a guide in all aspects of life. This is why the Prophet's hadiths and sunnah had great influence on Muslim society.

Sunnah is preserved and practiced in Muslim society in its authentic form in all aspects of life, especially in the acts of worship. So much so that it is possible to see the traces of the sunnah in many customs and traditions of society. That such traditions have been kept alive in social life demonstrates that the Prophet's sunnah still briskly continues and maintains its influence in Muslim society. Therefore, the Prophet's sayings and practices are the source of appeal today as they were in the past.

B. HADITH DURING THE TIME OF THE COMPANIONS

1. Definition of the Term Sahabah

The word *sahaba* is the plural form of the word *sahabi* and means friends and companions. The word *ashab* which is used synonymously is the plural form of the word "*sahib*" (friend, companion).

In Islamic terminology, the word *sahaba* (the Companions) is the name given to the people who met the Prophet Muhammad during his life, talked with him, believed in him, and died as Muslims.

This is how most of the Muslim scholars have defined the term *sahaba*. Therefore, in order to be a *sahaba*, it is required

- ✓ To have met the Prophet in person
- ✓ To have had a conversation with him
- ✓ To believe in him
- ✓ To die as a Muslim.

Since being a Muslim is the first and foremost requirement to be a *sahaba*, those who met him as Muslims, but then converted out of Islam (*murtad*) are not accepted as *sahaba*. Likewise, those who met the Prophet when they were unbelievers, but later embraced Islam after his lifetime are not accepted as *sahaba*.

LET US NOTE

The companionship of a person is established by either his companionship being known by everybody, or by testimony of a companion or a successor, or by his own declaration.

It is accepted that the last *sahabi* died in 110 hijrah. This is why a claim by a person to be a companion after that date is rejected.

2. The Ways to Know the Companions

A person's companionship is known by one of the following ways:

1. By means of transmission by many people (*Tawatur*): *Tawatur* means unanimously narrating news by such a large number of people that it is impossible to think about them, all of them together, to agree upon a lie.

We can give the names of Abu Bakr, 'Umar, 'Uthman, 'Ali, Talha, Zubayr ibn 'Awwam, and Sa'd ibn Abi Waqqas (r. anhum) as the examples of those who are known as *sahabi* through transmission by many people.

2. By means of gaining fame (becoming *mashhur*): It means that a person is known as *sahabi* by many people but not as many as the level of *tawatur*.

For example, Dimam ibn Sa'laba was from the tribe of Sa'd ibn Bakra. He came to the Prophet (pbuh) as the delegate of his tribe and returned to his tribe after asking some questions and embracing Islam. Since he met the Prophet for a short period of time and lived in an area outside Mecca and Medina, he was not known by everybody. In this way, the information about his companionship has not reached the level of *tawatur*.

3. By means of a Companion's or a Successor's testimony: We can give Humama ibn Abi Humama as an example of this. Humama died because of an internal disease during the conquest of Isfahan by Muslims. Abu Musa al-Ash'ari who was a well-known Companion at the time said that Humama had met with the Prophet and our Prophet had called him a martyr. Therefore, Humama's companionship became known by another Companion's testimony.

4. By his own declaration that "He is a Companion": In this way of proving companionship, it is required for the person who declares himself to be a Companion should be an *'adil* or completely trustworthy person and should have lived before the year 110 hijrah. This is because it is accepted that the last companion died in 110 hijrah and a claim of anyone to be companion after that year.

LET US SHARE

An example for the meticulousness of the Companions regarding hadith;

When an old woman came to Abu Bakr (r.a) and asked him about the share of a grandmother in inheritance, he said, "There is no ruling about you in the Book of Allah. I do not know if Allah's Messenger (pbuh) said anything in this matter." He then turned to the congregation and asked, "Is there anybody who heard anything about this matter?" Mughira (r.a.) stood up and said, "I have witnessed that the Messenger of Allah gave one sixth to the grandmother."

Abu Bakr (r.a.) was not satisfied with the answer, so he asked "Is there anybody who can confirm this information?" and looked for a witness. When Muhammad ibn Maslama (r.a.) confirmed Mughira's information, Abu Bakr ruled one sixth to be given to grandmother.

3. The Merits of the Prophet's Companions

The merit of the Companions, or their superiority to other Muslims, has been accepted by all Muslim scholars. The superiority and merits of the Companions come from the fact that they were the friends of the Prophet, accepted his invitation, and did not leave him alone in his most difficult times.

There are several verses in the Qur'an addressing and praising the Companions. Some of those verses are as follows:

*"Muhammad is the Messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. You will see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration..."*⁵⁵

*"Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous."*⁵⁶

*"The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein forever: that is the supreme felicity."*⁵⁷

*"Thus, have We made of you an Ummah justly balanced, that you might be witnesses over the nations, and the Messenger a witness over yourselves..."*⁵⁸

Even though some of these verses address the Muslim ummah in general, the Companions, who were the first Muslims who lived in the early days of Islam, became the first addressee of those praises.

4. Hadith during the Period of the Companions

We need to examine the period of the Companions in two parts. The first part is related to the period when the Prophet (pbuh) was still alive, and the second part began with his death and continued until 110 hijrah. As we have mentioned before, the issues that developed while the Prophet was still in life used to be solved and judged in the light of the verses of the Qur'an and the Prophet's statements and practices.

During this period, the Companions tried to solve every problem they experienced to the Prophet (pbuh) himself. They also learned the ruling and the value of their long practiced traditions and habits by asking him. Thus, hadith and sunnah developed and multiplied as result of their strong interest and desires to learn the new religious rulings. This is because all of the sayings and practices of the Prophet completed and took its final form with the death of the Prophet; we see the real and pure form of hadith and sunnah in this period. There was no activity of hadith fabrication during this period and some of the few misunderstandings were corrected by the Prophet himself. With the emergence of the movements of disruption in the period after the death of the Prophet (pbuh), the activities of fabricating hadiths quickly increased, in this way existing hadith literature was multiplied compared to the period before the Prophet's death.

In the second part of this period that began with the Prophet's death, the Companions continued to be very meticulous about hadith and sunnah. For example, 'Umar (r.a.) inattentively warned other companions not to narrate hadiths. In this way, he aimed to prevent the misuse of the Prophet's sayings and actions in the hands of incompetent people. When Abu Hurayra (r.a.), who is a Companion known by narrating many hadiths, was asked whether he narrated so many hadiths during the time of 'Umar

55 Al-Fath, 48: 29.

56 Al-Anfal, 3: 74.

57 Al-Tawba, 9: 100.

58 Al-Baqara, 2: 143.

as he did in other periods, “How would I dare? If I had narrated hadiths during the time of ‘Umar as I do now, he would have beaten me by his whip.” In this way, he pointed out his meticulousness in hadith narration. Therefore, hadith writing activities that began by the Prophet’s permission and encouragement became one of the most important activities during the period of Companions. As a result of such activities, the first written texts of hadiths started to be seen; small booklets of hadiths (called *sahifas*), some of which have reached us today, occupy a very important place among them. Such booklets have become famous by the name of their compilers.

The Companions were also very careful in accepting all sayings attributed to the Prophet (pbuh). We can give the practices of the first four caliphs as an example in this respect. For example, upon a question, Abu Bakr asked the people around him whether there was anybody who heard anything from the Prophet about the matter in question. However, he accepted the hadith narrated by Mughira ibn Maslama only after it was confirmed with the testimony of another companion.

Once Abu Musa al-‘Ash‘ari came to ‘Umar’s house and returned after asking permission three times but could not get permission. When ‘Umar (r.a.) asked why he returned, he said that he heard from the Prophet “when anyone of you comes to a house, knocks the door three times, but does not get permission, let him go back.” When ‘Umar told Abu Musa, “By Allah! You have to bring a proof that this saying belongs to the Prophet (pbuh),” he brought Ubay ibn Ka‘b as his witness. Upon this, ‘Umar (r.a.) said, “I did this not to offend you. However, I was just worried that the people gossip about the Prophet.”

Ali (r.a.) expressed his sensitivity in this matter saying, “When I heard a hadith from the Prophet (pbuh), I tried to benefit from it as much as I could. However, when I heard the narration of a hadith from someone else, I would first ask the narrator to take an oath. When he did, I would confirm him.”

All these examples point out the utmost care and attention of the Companions to protect the Prophet’s sunnah and hadiths after his demise.

In addition to the care and attention shown by the Companions in accepting and transmitting the hadiths, there were also some Companions who transmitted many hadiths in this period. Some of the prominent Companions did not like excessive hadith narration in order to prevent the mistakes in transmission and mixture of false narrations. They wanted to base the hadith narration on certain principles. This is why Abu Hurayra (r.a.) was highly criticized. In addition to the Companions called *muksirun* who narrated many hadiths from the Prophet, there were also Companions called *muqillun* who narrated fewer narrations from him.

After the Prophet’s death, the activities of learning and teaching hadith among the Companions developed very quickly. The Companions who went to faraway places for the conquest served in a way as instructors of new religion and taught the inhabitants of those lands the sayings and practices of the Prophet (pbuh).

The hadith education which began in a mosque continued in the mosques. The mosques in the main cities of Muslim world were filled with those who wanted to learn hadiths. Some of those lovers of knowledge made long and difficult journeys and received hadiths from those who knew them. Those arduous journeys called “*rihla*” in the history of hadith are very remarkable and demonstrate what kind of sacrifices the first Muslims made for the sake of knowledge.

LET US THINK

‘Abdullah ibn ‘Umar (r.a.) who was a prominent Companion was deeply loyal to the sunnah. So much so that Ibn ‘Umar used to take a nap in the afternoon under a tree between Mecca and Medina, and when he was asked the reason of his action, he said, “Allah’s Messenger (pbuh) slept under this tree.”

Another remarkable example in this respect is as follows. ‘Abdullah ibn ‘Umar (r.a.) did not enter one of the gates of the Prophet’s Mosque until he died just because Allah’s Messenger (pbuh) said about that gate “why do not we leave this gate for the ladies?”

5. The Companions Known by the Transmission of Hadith

Even though all the Companions heard the Prophet’s hadiths more or less and applied his sunnah in their lives, the number of hadiths that they narrated differs. The number of those who gained fame in narrating many hadiths are not numerous. Starting with the first four caliphs because of their closeness to the Prophet (pbuh) and serving as his caliphs after him who is famous in hadith narration, we can enumerate the Companions as follows:

1. Abu Bakr (r.a.): the first caliph Abu Bakr made great services for the Qur’an. The Noble Qur’an was compiled into a book form during his caliphate. He was very meticulous about narrating hadiths from Allah’s Messenger (pbuh). This is why the number of hadiths he narrated does not exceed 142.

2. ‘Umar (r.a.): He is the second caliph of the Muslim world. He narrated 573 hadiths from the Prophet (pbuh). ‘Umar (r.a.) opposed a mere imitation and formality in the application of hadiths and sunnah in life and defended the need to comprehend the essence of the Prophet’s words and deeds.

3. ‘Uthman (r.a.): He duplicated the Noble Qur’an and sent it to the major cities of Muslim land and thus ended the disagreements among Muslims about the recitation of the Qur’an. ‘Uthman (r.a.) used to spend his time by praying and reciting the Holy Qur’an. Total number of hadith he narrated from the Prophet is 146.

4. ‘Ali (r.a.): He also was very careful and attentive in accepting and transmitting hadiths. He would accept the narrations after the person who narrated them took an oath. The number of hadiths he narrated reaches up to 586.

Hadith scholars examined the Companions in two groups based on the number of hadiths they narrated:

1. al-Muksirun: Companions who narrated many hadiths

2. al-Muqillun: Companions who narrated few hadiths.

Even though there is no definite upper or lower limit for the number of hadiths narrated, the number of one thousand hadith narrated is accepted as the criterion between those who narrated few or many hadith. Those who narrated more than one thousand hadiths are accepted as *muksirun* and those who narrated less than one thousand hadiths are called *muqillun*. Let’s see *muksirun* first:

a. Al-Muksirun

a. Abu Hurayra (r.a.): His name is ‘Abdurrahman ibn Sakhr. This is because he had a small kitten, the Prophet (pbuh) nicknamed him Abu Hurayra (father of kitten) and he became famous by this

nickname. He converted to Islam in the seventh year after the Migration. He used to stay in the place called *Suffa* in Medina, learn hadith from the Prophet, and continuously keep himself busy with Islamic studies.

Abu Hurayra (r.a.) comes at the top of the list who transmitted many hadiths from the Prophet. He related the reason for his transmission of so many hadiths from the Prophet to the fact that he was always with the Prophet. 5374 hadiths were narrated by Abu Hurayra.

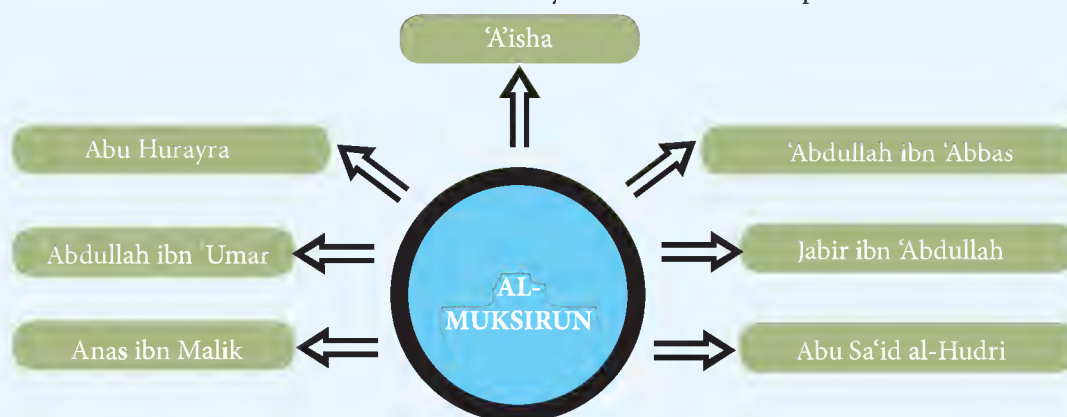
b. ‘Abdullah ibn ‘Umar (r. anhum): Ibn ‘Umar is the second one after Abu Hurayra in the list of the Companions who transmitted most hadiths from the Prophet. He narrated 2630 hadiths from the Prophet. He is the son of ‘Umar. This is why when the name ‘Abdullah ibn ‘Umar is mentioned in a place, one needs to say *radiyallahu anhum* (May Allah be pleased with both of them) out of respect to both Companions. When he was ten years old, he embraced Islam together with his father ‘Umar and migrated to Medina before his father did. ‘Abdullah ibn ‘Umar lived a pious and ascetic life.

c. Anas ibn Malik (r.a.): With the 2286 hadiths that he narrated from the Prophet (pbuh), he becomes the third one in the list of *muksirun*. When he was still a little boy, he was given to the service of the Prophet after the Migration and raised under the Prophet’s care and discipline. Being in the Prophet’s service enabled him to learn the sunnah in the best form.

d. ‘A’isha (r. anha): She is the daughter of Abu Bakr (r.a.) and wife of the Prophet (pbuh). She became famous with the nickname “mother of the believers.” She got married to the Prophet in the second year after the Migration.

Many Companions and the Successors narrated hadiths from her. This is because after the death of the Prophet she lived many years; after the Prophet’s death she was consulted and asked for advice with regard to the several problems facing the early community. She narrated 2210 hadiths from the Prophet.

We should add ‘Abdullah ibn ‘Abbas, Jabir ibn ‘Abdullah, and Abu Sa’id al-Hudri (r. anhum) to the above mentioned names of those who narrated many hadiths from the Prophet.



b. Al-Muqillun

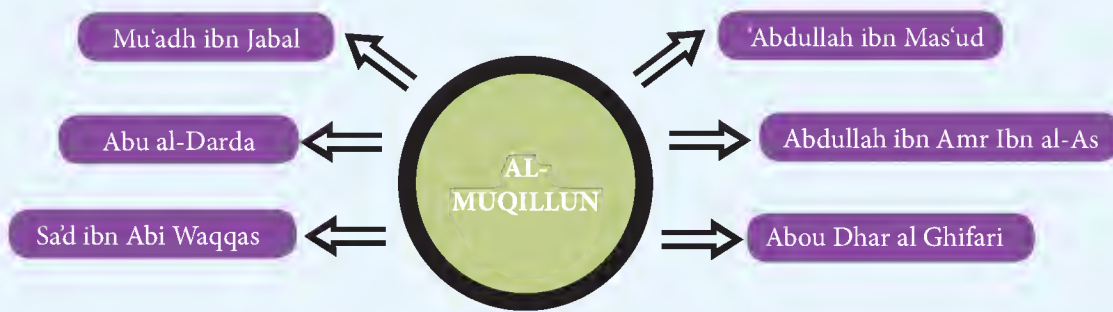
a. ‘Abdullah ibn Mas‘ud (r.a.): He is the sixth person who embraced Islam. ‘Abdullah ibn Mas‘ud was a very knowledgeable person in hadith and sunnah. Among the scholars of hadith when it is said ‘Abdullah without mentioning his father’s name, one should know that the person in question is ‘Abdullah ibn Mas‘ud. He narrated 848 hadiths.

b. ‘Abdullah ibn ‘Amr ibn al-‘As (r. anhum): He is the son of ‘Amr ibn al-‘As. He converted to Islam before his father did. He was a pious and ascetic person. He dedicated himself to the learning of

hadith. After getting permission from the Prophet to write down his sayings, he began to record everything he heard from the Prophet. He narrated 900 hadiths from the Messenger of Allah (pbuh).

c. Abu Dhar al-Ghifari (r.a.): He is the fifth one who embraced Islam. He was a man who would not attach significance to worldly possessions and would content himself with things that were enough for him to take care of his needs and distribute the rest. He would openly criticize those who showed extreme fondness to worldly possessions. 281 hadiths were narrated from him.

In addition to them, Sa'd ibn Abi Waqqas, Abu al-Darda, Mu'adh ibn Jabal (r. anhum) were also among the Companions who narrated fewer hadiths.



Reading Text

OUR MOTHER WHO NARRATED SOME OF THE MOST HADITHS FROM THE PROPHET: ‘A’ISHA AL-SIDDIQA (R. ANHA)

‘A’isha (r. anha) was the blessed wife of the Prophet and mother of the believers. She was an intelligent, young, knowledgeable, chaste, decent, and righteous lady whose marriage was done by Allah’s command. She was our warrior mother who was blessed by our Prophet’s special love as a result of her great services for Islam, scholarly abilities, and efforts to deliver the message of Islam.

She was born in Mecca in 614 eight years before the Migration to Medina. She was raised in a Muslim family. Her father was Abu Bakr (r.a.) and her mother was Ummu Ruman.

Our mother ‘A’isha (r. anha) who grew up in a wealthy family lived together with the Prophet (pbuh) for about eight years. Together they passed through hard days. Some days, they did not have anything in their home to eat. However, she never complained about her situation. She never did anything that would hurt the Prophet’s feelings. She had a heart full of love. She loved our Prophet very much and he too loved her very much.

She lived an exemplary life by her morality and merits. She grew up in the Prophet’s house. She became an adult and matured there and her personality developed in his light. Our Prophet (pbuh) informed her about all matters. He treated her nicely and according to her understanding. Some days, he raced with her or some days took her to watch the battle games of Ethiopians. He bore the things that she did out of affectation. They sometimes went for walks and conversed at nights. Sometimes they had scholarly talks about serious topics.

In a very short time, our mother ‘A’isha became a source of appeal for the scholars amongst the Companions. In this respect, Abu Musa al-Ash‘ari (r.a.) said, “We, the Companions of the Prophet, used to appeal to ‘A’isha (r. anha) when we could not understand a hadith or when we faced a difficult situation. She would give us satisfactory information.”

She was one of the seven Muslim jurists called *al-Fuqaha al-Sab’a* who were ‘Umar b. al-Khattab (d. 44/664), ‘Ali b. Abi Talib (d. 60/680), ‘A’isha, Zayd b. Thabit (d. 45/665), ‘Abdullah b. Mas‘ud (d. 32/652), ‘Abdullah ibn Abbas (d. 68/687) and ‘Abdullah ibn ‘Umar (ö. 73/692). She had deep knowledge in Islamic law and issued views by sharp independent reasoning. She knew the law of inheritance (*faraid*) very well. Her student Masruk said in this respect, “By Allah, many Companions would come and ask questions about inheritance to ‘A’isha (r. anha).” Our Prophet (pbuh) got sick in the month of Safar the seventh year after the Migration. Our Prophet (pbuh) spent his last days with ‘A’isha (r. anha). She narrated 2210 hadiths from our Prophet (pbuh). She was among the five Companions who narrated most hadiths from the Prophet. One of the hadiths that she narrated from the Prophet reads as:

“I heard the Messenger of Allah (pbuh) supplicating in my house: “O Allah! Treat harshly those who take an office of my Ummah and rule over them with harshness, and treat gently those who rule over my Ummah with gentleness.”⁵⁹

Our Mother ‘Aisha (r. anha) lived forty seven years after the death of our Prophet (pbuh). She passed on in Medina in 678 / 17 Ramadan 58 Hijrah when she was around 66 years old.



59 *Riyad al-Salihin*, Kitab al-Muqaddimat, 1.

EVALUATION QUESTIONS (CHAPTER IV)

A. ANSWER THE FOLLOWING QUESTIONS



1. What were the ways of learning hadith during the period of the Prophet?

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2. What are the factors that ensure the transmission of hadith to society?

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3. State the significance of the period of Companions in terms of the science of Hadith.

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4. What are the ways of knowing Companions?

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5. Explain briefly the significance of hadiths in the life of society.

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B. MARK THE CORRECT OPTION FOR THE FOLLOWING QUESTIONS



1. Which one of the following is not one of the ways of learning hadith during the period of the Prophet?
 - A. Memorization (Hifz)
 - B. Question and Answer
 - C. Muzakara
 - D. Debate
 - E. Writing

2. The hadith given below emphasizes the importance of which factor in the transmission of hadiths to society?

“So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him.”

 - A. The wives of the Prophet (pbuh)
 - B. Encouragement of the Prophet (pbuh)
 - C. The Companions’ fondness to knowledge and learning hadiths
 - D. Encouragement of the Qur’an to learning
 - E. Reason and Intelligence

3. According to the definition of the majority of Muslim scholars, which one of the following is not required to be a Companion?
 - A. It is a requirement to die as a Muslim
 - B. To believe in the Prophet
 - C. To meet with the Prophet
 - D. To die before the Prophet
 - E. To have a conversation with the Prophet

4. The term “Muksirun” is used for the Companions who transmitted many hadiths. According to this definition which one of the following names cannot be included under this term?
 - A. Abu Hurayra
 - B. ‘Abdullah ibn ‘Umar
 - C. ‘Aisha
 - D. Anas ibn Malik
 - E. Abu Dhar al-Ghifari

5. The information given below is about which Companion?

He is the fifth one who embraced Islam. He was a man who would not attach significance to worldly possessions and would content himself with things that were enough for him to take care of his needs and he would distribute the rest. He would openly criticize those who showed extreme fondness to worldly possessions. 281 hadiths were narrated from him.

 - A. Sa’d ibn Abi Waqqas,
 - B. Abu al-Darda,
 - C. Muadh ibn Jabal
 - D. Abu Dhar al-Ghifari
 - E. ‘Abdullah ibn Mas’ud

C. FILL THE GAPS IN THE SENTENCES BELOW WITH THE CORRECT
WORDS GIVEN IN THE PARENTHESIS

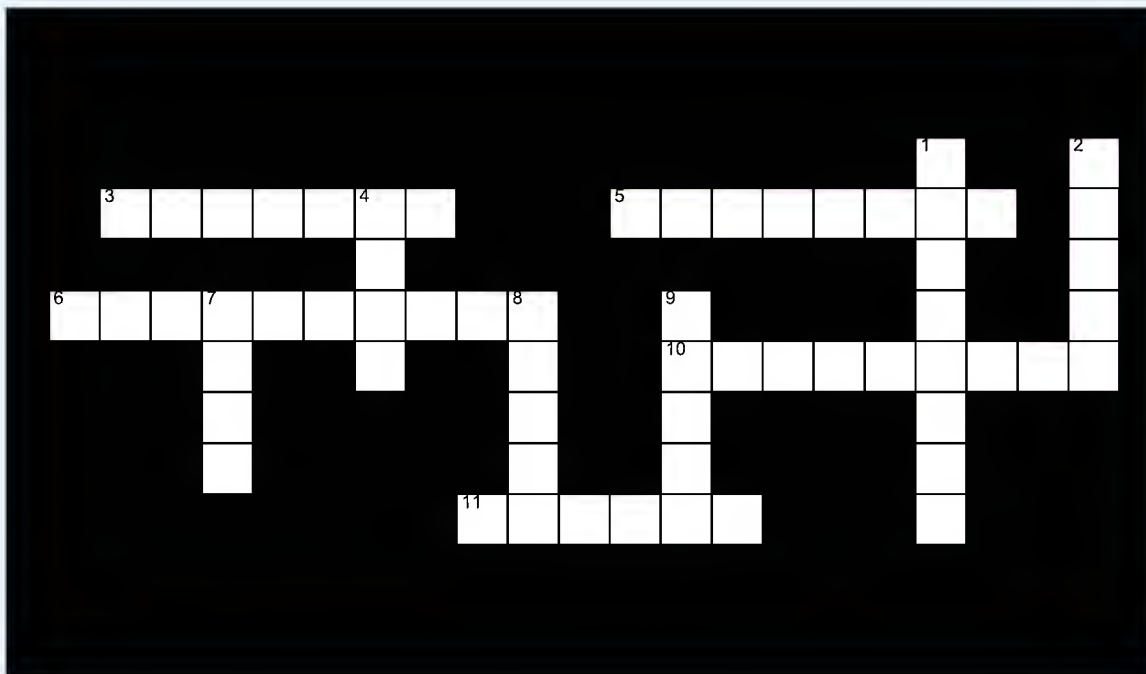
?

(‘A’isha (r. anha) - Abu Hurayra - Sahaba - memorization - Rihla - Suffa)

1. The Prophet’s wives made great contribution to the transmission of hadith to society. Especially the knowledge related to matters of family life and marriage was attained from the Prophet’s wives. Especially had great services in this respect. He taught hadith to many Companions and their Successors and narrated many hadiths from the Prophet. She was one of the seven Companions who narrated most hadiths.
2. These discussions would usually be held in the Prophet’s mosque or in the place called where poor and helpless Companions used to reside.
3. Since the means of knowledge in the period of the Prophet (pbuh) were very few and limited, oral culture relied on which was the dominant method of the transmission of knowledge at the time.
4. The word is the plural form of the word sahabi and means friends and companions.
5. Those arduous journeys called in the history of hadith are very remarkable to show what kind of sacrifices the first Muslims made for the sake of knowledge.
6. comes at the top of the list who transmitted many hadiths from the Prophet. He related the reason of his transmission of so many hadiths from the Prophet to that he was always with the Prophet. He transmitted 5374 hadiths from the Prophet (pbuh).



CROSSWORD PUZZLE



3. to be known as sahabi by many people but not as many as the level of tawatur
5. The general name given to the Companions who narrated fewer than 1000 hadiths.
6. The Companion who comes at the top of the list who transmitted most hadiths from the Prophet. He related the reason for his transmission of so many hadiths from the Prophet to that he was always with the Prophet.
10. Female Companion
11. the name given to the people who met the Prophet Muhammad in his life, talked with him, believed in him, and died as Muslims.



1. The general name given to the Companions who narrated many hadiths.
2. The arduous journeys made in order to learn and receive hadith from those who knew hadiths.
4. One of those whose companionship is known by way of tawatur
7. One of the ways of learning hadith from the Prophet. Memorization
8. One of the wives of the Prophet (pbuh). She was one of the seven Companions who narrated most hadiths from the Prophet.
9. Another Arabic word used synonymously with the term 'Sahaba'

SELECTED HADITHS ABOUT THE SOCIAL LIFE

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ». مُتَّفَقٌ عَلَيْهِ.

1. According to a narration from Abu Hurayra (r.a.) Allah's Messenger (pbuh) said,

"The rights of a Muslim on the Muslims are five: to respond to the salaam, visiting the sick, to follow the funeral processions, to accept an invitation, and to say "yarhamukallah (may Allah have mercy on you)" to those who sneeze."

Al-Bukhari, Janaiz, 2; Muslim, Salam 4. See also Ibn Maja, Janaiz, 1

What We Have Learned from the Hadith

1. Muslims have certain rights and responsibilities to each other. These rights and responsibilities can have both spiritual and physical characteristics.
2. Every right brings about a responsibility with it. Those who do not fulfill their responsibilities are liable. This liability can have consequences both in this world and in the Hereafter.
3. Greeting other people is a sunnah of the Prophet, but returning other people's greeting is obligatory.
4. Visiting the sick is also a sunnah. It is necessary to follow certain manners while visiting a sick person.
5. Among the actions of preparing the body of a deceased Muslim to burial, performing funeral prayer and burying the body is communal obligation upon Muslim society (*fard kifai*), while the rest of the services are sunnah and recommended.
6. Accepting an invitation to a marriage ceremony, as long as it is within religiously lawful boundaries, is necessary upon believers. To accept invitation to other type of activities is, on the other hand, sunnah or recommended.
7. It is a requirement to say "*yarhamukallah* (may Allah have mercy on you)" to those who sneeze and then say *Alhamdulillah* (Praise be to Allah)
8. Giving advice to those who need and ask advice, and showing directions to those who need directions is a religious responsibility upon those who are able to do it.
9. Muslims have to fulfill the rights and responsibilities that will establish brotherhood, solidarity, friendship, a society that helps each other, and is compassionate and merciful.

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ - وَحَسِبْتُ أَنْ قَدْ قَالَ - وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ». مُتَّفَقٌ عَلَيْهِ.

2. ‘Abdullah ibn ‘Umar (r. anhumā) said, “I heard the Messenger of Allah as saying,

“All of you are guardians and responsible for your wards and the things under your care. The Imam (i.e. ruler) is the guardian of his subjects and is responsible for them and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband’s house and is responsible for it. A servant is the guardian of his master’s belongings and is responsible for them.’ I thought that he also said, ‘A man is the guardian of his father’s property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care.’”

Al-Bukhari, Jum’a 11, Istiqraz, 20, Itq 17, 19, Wasaya, 9, Nikah 81, 90, Ahkam, I; Muslim, Imara, 20.

What We Have Learned from the Hadith

1. The Messenger of Allah (pbuh) states that there is no one on earth without responsibility. All people are responsible for something.

2. In addition to material responsibilities, one also has spiritual responsibilities towards his family. Teaching family members the principles of Islam, essential parts of acts of worship, and ethical principles of Islam is among the responsibilities of the head of a family.

3. Taking care of such spiritual responsibilities has priority and is more important than satisfying the material responsibilities.

4. The verse *“O you who believe! Save yourselves and your families from a fire whose fuel is men and stones”* (Al-Tahrim, 66: 6) points out to the aforementioned spiritual responsibilities.

3. According to a narration from Anas (r.a.), the Prophet (pbuh) said,

“None amongst you believes (truly) until he loves for his brother that which he loves for himself.”

Al-Bukhari, Iman, 7; Muslim, Iman, 71-72

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ، حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ». مُتَّفَقٌ عَلَيْهِ.

What We Have Learned from the Hadith

1. One who does not want for his Muslim brother the thing that he wants for himself cannot be a true believer.
2. The things loved for the brothers in religion should be from among the things that are good and beneficial.
3. A believer should show mercy and compassion to his brothers in religion.
4. Love is the foundation of faith and the basis of being a true servant of Allah.
5. This hadith points out that a true believer should avoid selfishness.
4. According to a narration from Abdullah ibn 'Umar (r. anhumā), Allah's Messenger (pbuh) said,

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ». مُتَّفَقٌ عَلَيْهِ.

“A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the need of a brother, Allah would meet big needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Resurrection, and he who did not expose (the mistakes of a Muslim) Allah would conceal his mistakes on the Day of Resurrection.”

Al-Bukhari, Mazalim, 3; Muslim, Birr, 58.

What We Have Learned from the Hadith

1. There are certain rights and responsibilities coming from being brothers and sisters in religion. Fulfilling the requirements of those rights and responsibilities should be a duty upon every Muslim.
2. Not to oppress another Muslim, not to abandon him to enemies, to satisfy his needs, to remove his burdens, and to cover his deficiencies is a duty of brotherhood upon a Muslim. Those who fulfill such duties will receive their rewards in the presence of Allah.
3. There are certain rights and responsibilities that are required by being brothers and sisters in Islam. Brotherhood in religion is more important than blood relationship.
4. Muslims should try to satisfy each other's material and spiritual needs as much as they can. This is a requirement of being brothers and sisters in Islam.

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ». رَوَاهُ مُسْلِمٌ.

5. Abu Said al-Khudri (r.a.) said, "I heard the Messenger of Allah (pbuh) as saying,

"He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith."

Muslim, Iman, 78; Al-Tirmidhi, Fitan, 11; al-Nasai, Iman, 17

What We Have Learned from the Hadith

1. To establish an authority that will do the task of doing communal obligations (fard kifai) upon Muslims which is to carry out the duty of commanding what is right and forbidding what is wrong, to train scholars and to develop the Muslim community.

2. It is a duty upon every Muslim to prevent evil as much as he/she can by whatever means necessary.

3. In preventing the evil in society, preventing it by hand or action is generally the responsibility of rulers; preventing it by tongue is the responsibility of the scholars; and preventing it by abhorring it and disapproving it by heart is the responsibility of the common people.

4. The duty of commanding what is right and forbidding what is wrong is a common responsibility of the Muslim nation. Nobody in this nation can ignore the evil.

5. Those who carry out the duty of commanding what is right and forbidding what is wrong should know the method of delivering the message of Islam well. General principles such as politeness, kind treatment, soft attitude, and merciful approach are some of the basic qualities that such people should have.

عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى». مُتَّفَقٌ عَلَيْهِ.

6. According to a narration from Numan ibn Bashir (r.a.), the Prophet (pbuh) said,

“The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.”

Al-Bukhari, Adab, 27; Muslim, Birr, 66

What We Have Learned from the Hadith

1. Believers should be like somebody in love, merciful, compassionate, and keen to help each other.
2. Believers have to share their happiness and sorrow.
3. Muslim society is like a body. As sickness of a limb in a body gives discomfort to the whole body, all Muslims should concern themselves with the problems and troubles of a Muslim.
4. Lack of love, mercy, and compassion is like a disease that gives pain and increases fever.
5. In order to be saved from troubles and sicknesses both as individuals and as a society, believers should strictly apply the prescriptions provided to them by Islam.
6. Love, mercy, compassion, and helping each other are the symbols and signs of being a good Muslim and showing respect to people created as the servants of Allah.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ،
حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ». مُتَّفَقٌ عَلَيْهِ.

7. According to a narration from Anas (r.a.), the Prophet (pbuh) said,

“None amongst you believes (truly) until he loves for his brother that which he loves for himself.”

Al-Bukhari, Iman, 7; Muslim, Iman, 71-72. See also al-Tirmidhi, Qiyama, 59; al-Nasai, Iman, 19, 33; Ibn Maja, Muqaddima, 9

What We Have Learned from the Hadith

1. Those who have true faith desire for their brothers in religion the things that they want for themselves.
2. The things loved for the brothers in religion should be from among the things that are good and beneficial.
3. What we want for our brothers in religion is not the thing that we have but it's something similar to it.
4. Wanting goodness for the believers is considered part of advice in religion.



CHAPTER IV

HADITH DURING THE PERIODS OF TABI'UN AND ATBA' AT-TABI'UN

CONTENTS OF THE CHAPTER

A. THE PERIOD OF TABI'UN

B. THE PERIOD OF ATBA' AT-TABI'UN

C. THE PERIOD AFTER ATBA' AT-TABI'UN

PREPARATORY WORKS

1. Research the meaning of the term tabi'i from a dictionary of Arabic.
2. Write in your notebook the names of famous tabi'un that you know and share your writings with your friends.
3. Learn what the phrase Atba' at-Tabi'in means and to which generation it refers.
4. Learn the names of the six hadith books that constitute "Kutub-i Sitta" and the names of their compilers.

A. THE PERIOD OF TABI'UN

1. Definition of Tabi'un and Their Merits

a. What Does the Term *Tabi'i* Mean?

Every Muslim who met with a Companion of the Prophet and had a conversation with him/her is called *Tabi'i*. The word Tabi'un is its plural form.

Tabi'un or the Successors is the name of the second generation of Islam following the Companions. They have a great role in the spread of Islamic civilization, scholarly and cultural heritage. They carried out great and important tasks in teaching the religion of Islam to the following generations. They received knowledge and morals from the Companions and spread the light that they got from the Companions to whole world.

b. The Importance Given to Learning Hadith by the *Tabi'un*

Most of the Islamic sciences were born during the period of the Successors. The main reasons of this are:

- ✓ *Tabi'un's* love for knowledge and learning since their young ages,
- ✓ They had the privilege to be the students of a faithful, pious, highly gifted, and virtuous group of instructors like the Companions
- ✓ As a source of Islam, the significance of the science of hadith was thoroughly realized and the increased need was felt for this science.

All these factors led the Successors to learn hadith with great love and ambition.

c. Some Centers of Knowledge Where *Tabi'un* were Raised

Conquests that began during the time of the Prophet continued after his death. Especially during the period of four rightly guided caliphs, Muslim lands expanded very fast and thus the borders of Muslim state stretched from Spain to China.

Some of the Companions settled in those new conquered lands. The cities and towns where the Companions settled down in turned into centers of knowledge in a very short time. The reason for this was that student who wanted to acquire knowledge from the Companions who were raised by the Prophet and were knowledgeable in the Qur'an, Sunnah and Islamic law developed scholarly circles around them. The foundations of the science of hadith and other Islamic sciences were laid at these centers of knowledge where the teachers were the Companions and the students were their Successors.

Famous *Tabi'un* were raised at those centers. Some of those centers of knowledge were Medina, Mecca, Kufa, Basra, Damascus, and Fustat.

2. Some Famous Tabi'un Scholars of Hadith

The scholars who were raised during the period of the Successors were usually people who knew many hadiths. Therefore, it is very natural to see that Tabi'un scholars raised at those centers also becoming famous as scholars of hadith. It is not possible to mention all of those scholars in this book, but below are those who were the most well-known among them:

a. Sa'id ibn al-Musayyib

He was among the most well-known hadith scholars of Medina and one of the seven Muslim jurists known as Fuqaha al-Sab'a. He was born in the second year of the era of 'Umar's (r.a.) caliphate. Sa'id ibn al-Musayyib heard hadith from many Companions. Moreover, because he was married to Abu Hurayra's (r.a.) daughter, he was among those who knew the hadiths transmitted by Abu Hurayra. Sa'id ibn al-Musayyib passed away in 93/712.

LET US NOTE

The seven great scholars who were raised in
Madina: Fuqaha al-Sab'a.

1. Sa'id bin Musayyib,
2. Qasim ibn Muhammad ibn Abi Bakr al-Siddiq,
3. Urwa ibn Zubayr,
4. Harija ibn Zayd,
5. Abu Salama ibn Abdurrahman ibn Awf,
6. Ubaydullah ibn Utba and
7. Abu Ayyub Sulayman (r.a.)

b. Ibn Shihab al-Zuhri

He was one of the great hadith scholars who was born in Damascus and spent most of his life there. He lived towards the end of the period of the Companions and received most of the hadiths he knew from the older Tabi'un known as "Kibar al-Tabi'in." He passed away in 124/742 in Damascus and was buried there.

c. Urwa ibn al-Zubayr

He was the son of famous Companion Zubayr ibn 'Awwam and grandson of the first caliph Abu Bakr. Asma bint Abi Bakr was his mother and the Prophet's wife 'A'isha was his aunt. His relationship especially with 'A'isha gave him the opportunity to narrate many hadiths from her. Urwa ibn al-Zubayr died in 93/712.

d. Nafi' Mawla ibn 'Umar

Even though he was a slave, Nafi' gained great fame in the field of hadith and most of the hadiths narrated by his master 'Abdullah ibn 'Umar were transmitted by Nafi'. Since he was known for his trustworthiness among the scholars of hadith, the chain formed by Imam Malik's narration from him and

his narration from 'Abdullah ibn 'Umar has been accepted as the soundest narration and this chain of narrators has been regarded as the strongest *isnad* chain.

Nafi' was sent by the Umayyad caliph 'Umar ibn 'Abdulaziz to Egypt to teach people the Prophet's sunnah.

He died in Medina in 117/735.

e. Ibrahim al-Naha'i

He was a well-known Tabi'un scholar from among the Muslim jurists of Kufa. Even though he met and conversed with some Companions, he did not narrate hadiths from them. He received the hadiths he transmitted from the older Tabi'un and from his contemporary Tabi'un.

He died in 96/715.

DO YOU KNOW?

MUKHADRAMS

It is the name given to a small Muslim group found among Tabi'un and accepted as part of the Tabi'un. They lived both in the Age of Ignorance before the emergence of Islam and after its emergence. Therefore, they were Muslims who lived in the period of Islam where they met many Companions, but did not have the honor to meet and converse with the Prophet. Because they did not meet with the Prophet, they were not accepted as Companions; however, because they met and talked to the Companions, they were considered from among the Tabi'un.

Uways al-Karani was the most famous of them.

3. Contributions of the Tabi'un to the Science of Hadith

The Successors were people who lived among the Companions and had very strong relations with them. In this respect, they memorized and even wrote down the hadith that they heard from the Companions just as the Companions did.

However, the Successors faced some difficulties in receiving and learning hadiths from the source of hadith, i.e. the Companions. The fact that the Companions scattered to the far parts of Muslim lands, the disagreements that rose among the Muslims and the civil wars can be given as examples for those difficulties. This is why the Successors had to make long, tiring and dangerous journeys in order to learn hadith.

The Successors who wanted to collect the Prophet's hadiths faced many more difficulties, but no hardship could stop their efforts of collecting hadiths. As a result of their efforts,

1. The Companions who lived in faraway parts of Muslim land were visited and hadiths were received from them,
2. The narrators of hadiths were examined and those who were trustworthy enough to receive hadith were determined.

Thus, the process of compilation of hadiths began. The activities of the Successors by memorizing and writing the hadiths down contributed to the preservation and proliferation of the hadith. Consequently, the collections of hadith developed.

This effort of theirs also helped the emergence of a new system. This system is called *isnad* which ensures that the narrated news goes back to the source. By the system of the *isnad*, the foundations of the science of hadith were laid.

In short, the most important contribution of the Successors to the science of hadith was their role in collection (*tadwin*) and classification (*tasnif*) of the hadiths.

BOX OF KNOWLEDGE

Some of the famous books that were compiled in second century Hijra are as follows:

- Imam Malik's Muwatta,
- Imam Shafi'i's Musnad,
- Abdurrazzaq ibn Humam's Mukhtalif al-Hadith and al-Jami',
- Sufyan ibn Uyayna's Musannaf.

LET US EVALUATE

The beginning of the activities of collecting (*tadwin*) hadiths during the period of the Tabi'un

The task of *tadwin* begins with the Umayyad caliph 'Umar ibn 'Abdulaziz. When 'Umar ibn Abdulaziz (r.a), who was known by his piety and love for the Messenger of Allah (pbuh), saw the death of the Companions and the great scholars one by one, he got worried that the sunnah might get lost. In order to prevent that danger, he began with thought to put all hadith scholars in charge of collecting hadiths. In order to realize his thought, he sent directives to the governors as the caliph of the state.

One of the letters sent by 'Umar ibn 'Abdulaziz is found in al-Bukhari. It is the letter sent to Abu Bakr ibn Hazm the governor of Medina:

"Research, collect, and write the narrations related to the Prophet in your region. I am afraid that knowledge (hadiths) might be lost and there might be no scholars left. When you do those tasks, accept only the sunnah of the Messenger of Allah. Scholars should teach, spread knowledge, and educate people in open and known places like mosques. This is because knowledge will not get lost as long as it is not hidden."

Talat Koçyiğit, *Hadith Tarihi*

B. THE PERIOD OF THE ATBA' AT-TABI'UN

1. Definition of the Term Atba' at-Tabi'un

The phrase *atba' at-tabi'in* literally means those who come after the successors, i.e. the successors of the successors. In hadith terminology, it refers to the believers who lived in the period of the Successors (Tabi'un), met and got knowledge from them. In this respect, if we liken the Tabi'un generation as the children of the Companions, it is possible to call Atba' at-Tabi'in as the grandchildren of the Companions.

2. Significance of the Period of the Atba' at-Tabi'in for the Science of Hadith

The period of Atba' at-Tabi'in is known as the period that the methodology and principles of learning and transmission of hadith were born and took their best shape. Even though the science of hadith formed by its methods and principles, there was not any book written about these methods and principles during this period. However, the scholars of hadith knew on what methods and principles they were going to receive hadiths, how they were going to transmit those hadiths to other people, the requirements of hadith narration, in short everything related to methodology and science of hadith. This formed the subjects of the books of the methodology of hadith that developed later. Therefore, one can say without a doubt that **the science of hadith was formed with its methodology and principles in the period of atba' at-tabi'un.**

The second most important characteristic of this period is that **the hadiths collected in this period were classified according to the subjects of Islamic law.** Hadith scholars in the period of the Successors undertook an intensive activity of hadith collection and bore the difficulties of long and arduous journeys. Sometimes they travelled from one country to another just for one hadith. They wrote down and filled their notebooks with hadiths. In the period of their Successors, those hadiths were classified according to their subjects in order to benefit from them easier. As a result of these classification activities known as *tasnif* in the history of hadith, books containing classified hadiths (*musannaf*) were developed.

LET US NOTE

Two most important characteristics of the period of Atba' at-Tabi'in in respect to the science of hadith are

1. The science of hadith formed by its methodology and principles.
2. The hadiths collected during the period of the Tabi'un were classified according to the subjects of Islamic law.

3. Contributions of the Atba' At-Tabi'in to the Science of Hadith

As explained before, **the greatest contribution of the generation of the Successors of the Successors to the science of hadith is the classification of the hadith according to the subjects.** This is because the Tabi'un generation wrote down all the hadith they received from the Companions or from their contemporaries, i.e. other Tabi'un without making any selection. However, in those notebooks, it was very hard to find a hadith related to a certain subject. In order to solve this problem, the hadiths were grouped according to their subject. In this way, the books consisting classified hadiths called **musannaf** were developed.

For example, the hadiths related to ritual prayer were written under the subject heading of salat (ritual prayer) or hadiths related to almsgiving were written under the heading zakat. Thus, it was enough to check the related subject heading about the hadiths on a certain subject to find what one was looking for.

4. Hadith Books Written During the Period of the Atba' at-Tabi'in and Their Characteristics

After the beginning of the classification of hadiths in the period of the Successors of the Successors, it was observable that many hadiths books emerged. It is possible to examine the hadith books classified towards the end of the period of Successors and in the period of the Successors of the Successors under five categories:

a. Books of Siyar and Maghazi:

These are the books that collect hadiths about the Prophet's ethics, life, and the battles he fought.

DO YOU KNOW?

The books that contain hadiths about the morality, actions, and behaviors of the Prophet are called *Sira* (pl. *Siyar*), and the books that consist the hadiths about the Prophet's battles are called *Maghazi*.

b. Sunans:

The books that include the hadiths related to legal matters according to the subject headings of Islamic law are called **Sunan**. In sunans, there are generally marfu' hadiths about the Prophet's sayings, actions, and tacit approvals.

A book of Sunan is divided under various sections of Islamic law such as purification, ritual prayer, and almsgiving and every section is called "*kitab*." Such as *kitab al-salat*, *kitab al-zakat* etc. and every section is also divided under sub-sections called "*bab*."

c. Jami's:

Just like the sunans, *jami's* are also books classified according to the subjects of Islamic law. However, they contain more sections (kitabs) than the *sunans* do. For example, various sections about faith, asceticism, good manners, afflictions, siyar, jihad, and Qur'anic commentary are not found in *sunans*. Since they contain more sections than sunans, they are called *jami'* (lit. collector.)

d. Musnads:

The Musnads are the hadiths books that classify the hadiths according to their first narrators. The Companions are put in order according to their virtues and the hadiths they narrated are written under their names.

e. Mu'jam:

In the science of hadith, mu'jam is a type of book that lists the hadiths in accordance with name of their last narrators.

In a Mu'jam type book, either all hadiths narrated by a narrator are listed under his name or there might be compilation of hadiths selected from the ones that reach the Prophet through the shortest chain of narrators ('ali isnad).

BOX OF KNOWLEDGE

Books reserved to certain subject:

Some of the hadith books developed during the period of the Atba' al-Tabi'in are small size books written on certain sections that form the Jami's and are called "kitab."

For example, Sufyan al-Sawri's (d. 778/161) *Kitab al-Tafsir* and Ibrahim ibn Tahm's (d. 780/163) *Kitab al-Manaqib* are some among these.

5. Some Famous Atba' at-Tabi'in Scholars of Hadith

Many hadith scholars were raised in the period of the Successors of the Successors. Among them, there are some rightfully called by the title "imam" because of their deep knowledge in the Qur'an and Islamic law. It is necessary for us to know those people who played important roles in the history of hadith by their works. Malik ibn Anas comes at the top of the list of those people.

a. Malik ibn Anas

Malik ibn Anas was born in Medina in 93/712 and grew up there. He is accepted as the founder of Malik School of law which is especially widespread in Africa. Since he did not go out of Medina, he received his knowledge and heard hadiths from the scholars of Medina or those who visited Medina. His book titled *Muwatta* is one of the earliest books written in the period of compilation of hadiths. There are about 1700 hadiths in *Muwatta*.

Malik ibn Anas died in 179/795 in Medina, the same city he was born.

LET US READ AND LEARN

Imam Malik's Respect to Hadith and Sunnah

Imam Malik was so deeply loyal to the sunnah that he never ate melon in his life just because there was not any narration about how the Prophet (pbuh) ate melon. When he was going to give lectures on Islamic law, he would not make any special preparation; however, when he was going to give lectures on hadith, he would take a bath, wear perfume, and put on new clothes out of his respect to hadith. After that, he would sit in the chair by deep respect, awe, and dignity. The following incident is narrated regarding Imam Malik's deep respect for hadith: One day when he was giving a lecture on hadith, he was stung by a scorpion. Not to break the class, he bore the pain until the end of the class. His color changed and he felt the extreme pain but did not stop his lecture.

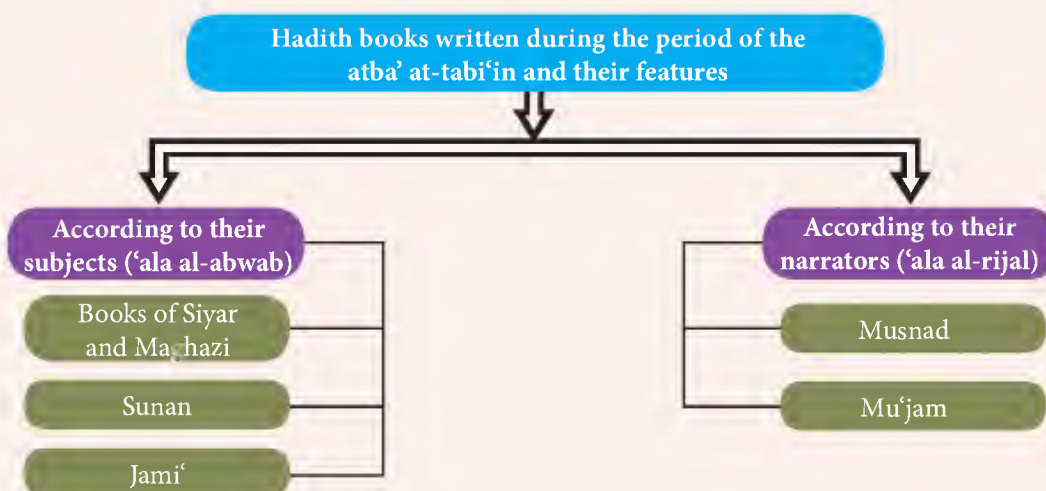
b. Sufyan al-Thawri

He is one of the prominent scholars of the period of Atba' at-Tabi'in. He was born in 97/716. 'Abdullah ibn Mubarak writes about Sufyan who is considered to be *amir al-mu'minin* in hadith (commander of the believers in hadith) the following lines "I wrote hadiths from about 1100 sheikhs. However, I have not seen anybody among them superior to Sufyan." Sufyan al-Sawri died in 161/778.

c. Awza'i

He was regarded as the great imam of Damascus and the regions in its vicinity. He was one of the prominent scholars and jurists of the period of Atba' at-Tabi'in. He also was the leader of a school of Islamic law. He was known by his adherence to the Prophet's sunnah, multiplicity of his narrations, and high status.

Awza'i was born in 88/707 and passed away in 157/774 when he was in Beirut.

**C. THE PERIOD AFTER ATBA' AT-TABI'UN****1. The Significance of the Period after the Atba' at-Tabi'in in Respect of the Science of Hadith**

The fact that the political and theological movements in Muslim society attempted to fabricate hadiths in order to support their views was one of the most important factors that necessitated the compilation of hadiths. This is why Muslim scholars' activities of compiling hadiths that began in the second century hijra continued by the works of the great hadith scholars raised in the third century hijra.

Writing books on the methodology of the science of hadith is another important aspect of this period in respect to the science of hadith. Especially, Imam Shafi'i's books titled *al-Risala* and *Kitab al-Umm* also have the characteristics of the books on the methodology of hadith by containing many principles regarding the science of hadith even though they are books of Islamic law.

In conclusion, the period after the atba' at-Tabi'in is the age that the science of hadith was formed by its methods and principles. It is the period when the most authentic books of hadiths were written. It is the golden age of the history of hadith. Al-Bukhari, Muslim, Nasa'i, Abu Dawud, al-Tirmidhi, and Ibn Maja's hadith books known as *kutub al-sitta* were written in this period.

LET US READ AND LEARN

Imam Shafi'i and His Place in the Science of Hadith

Abu 'Abdullah Muhammed ibn Idris al-Shafi'i was born in 767/130 in Gaza. When he was 13, he went to Medina and recited Imam Malik's Muwatta to him out of his memory. Imam Shafi'i who gained Imam Malik's praise and respect stayed in Medina for nine years under Imam Malik's supervision and learned the principles of the Maliki School. On the other hand, he also learned hadith from Medinan hadith scholars. Towards the end of his life, he settled in Egypt in 815/199. He stayed in Egypt until his death in (d. 819/204) and spread his own school there.

LET US READ AND LEARN

Ahmad ibn Hanbal and His Place in the Science of Hadith

Ahmed ibn Muhammed ibn Hanbal who was a Jurist, scholar of hadith, and a leader of the School of law, was born in 781/164. He started to study the Qur'an and hadith, while continuing the classes of Abu Hanifa's disciple Abu Yusuf. Ahmad ibn Hanbal died in Baghdad in 855/241.

Ahmad ibn Hanbal's book entitled Musnad gained fame among the books of hadith. In his book, hadiths are organized according to the names of the companions. The hadith transmitted by a Companion from the Prophet (pbuh) were written under the name of that Companion. It is said that there are thirty thousand hadiths in *Musnad*.

2. Kutub al-Sitta and Their Writers

There are many hadith books written in the third century hijra. Six of the hadith books that combine the sound hadiths according to their subjects are famous by the name Kutub al-Sitta. Those books and their authors are as follows:

a. Al-Bukhari: al-Jami' al-Sahih

Muhammed ibn Isma'il al-Bukhari was born in Bukhara in 194/810. His book titled *al-Jami' al-Sahih* is regarded as the most authentic one among the hadith books. Al-Bukhari developed a passion for learning hadith when he was ten years old, visited all the scholars of hadith in his country, listened and memorized hadiths from them.

When he was sixteen, he memorized 'Abdullah ibn al-Mubarak and Waqi' ibn al-Jarrah's books and then went to pilgrimage. He visited many cities such as Mecca, Medina, Baghdad, Basra, Kufa, Damascus, Egypt, Bukhara, Merv, Balkh, and Nishapur in order to learn hadiths. He is the teacher of many scholars of hadith such as Muslim and al-Tirmidhi.

He chose four thousand from among the soundest ones of the hadiths that he collected and then classified them according to the subjects of Islamic law. Together with the repetitions, there are about seven thousand hadiths in *al-Jami' al-Sahih*. Since al-Bukhari aim was to include only the soundest hadiths in his book, this book is regarded as the first sahih hadith book and al-Bukhari is regarded as the first compiler of a sahih hadith book in the history of hadith.

b. Muslim: al-Jami' al-Sahih

Muslim ibn al-Hajjaj al-Qushayri al-Naysaburi was born in 204/819 in Nishapur. His book entitled *al-Jami' al-Sahih* is considered the second book in Kutub al-Sitta after al-Bukhari's *Sahih*. He started collecting hadiths when he was fourteen years old. To this end, he went to several cities and towns in Iraq, the Hejaz, Syria, and Egypt. He was a student of al-Bukhari and was very loyal, respectful, and admirer of him. Because he followed al-Bukhari in all respects, he wrote a book compiling sahih hadiths just as al-Bukhari did.

Muslim collected in his book more than three thousand hadiths which he categorized under various chapters. He paid special care to place every hadith under the related chapter. In this context, he did not have many repetitions in his book.

As we mentioned before, Al-Bukhari and Muslim's books are accepted as the sahih ones among the hadiths books and they are together called *Sahihayn*.

Muslim also wrote other books on hadith and passed away in (d. 261/875) in the same city where he was born, i.e. Nishapur.

LET US NOTE

What does Muttafakun Alayh Mean?

It is a term that literally means "the thing that is agreed upon." In hadith terminology, it refers to hadiths that are unanimously accepted by both al-Bukhari and Muslim and is included in their books.

Al-Bukhari's and Muslim's Sahih are accepted by the great majority of Muslim scholars as the most authentic books after the Holy Qur'an. In this context, the hadiths that are accepted by both books constitute the highest level of authentic hadiths.

There are separate books written specifically about the muttafaqun alayh hadiths. Muhammad Fuad Abdulbaqi's *al-Lu'lu' wa al-Marjan fi ma ittafaqa 'alayhi al-shaykhan* can be given as an example for that kind of books.

AN EXAMPLE

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
« مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ » مُتَّفَقٌ عَلَيْهِ. وَفِي رِوَايَةٍ لِمُسْلِمٍ :
« مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ ».

According to 'A'sha (r. anha), Allah's Messenger (pbuh) said,

"He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected."

Muttafaqun Alayh

Another narration recorded by Muslim is as follows:

"He who did any act for which there is no sanction from our behalf; that is to be rejected."

Al-Bukhari, Sulh, 5; Muslim, Aqdiya, 17, 18

c. Abu Dawud: al-Sunan

Abu Dawud Sulayman ibn al-'Ash'as al-Sijistani was born in Sijistan in 202/817. He developed a passion for learning hadith in his early age, and visited many parts of the Muslim world such as Khorasan, Iraq, Syria, Egypt, and the Hejaz in order to collect hadiths. During his journeys, he collected many hadiths and wrote his book entitled *Sunan* with 4800 hadiths that he chose from among the hadiths he collected.

Abu Dawud examines the hadiths he compiled in his book under three categories in terms of the strength of their authenticity: those that are authentic (sahih), those that seem to be authentic, and those that are close to being authentic. When there are weak hadiths among them, Abu Dawud did not neglect to state that they were weak.

He met Ahmad ibn Hanbal and learned the matters related to Islamic law. Imam al-Nasai and Imam al-Tirmidhi are among his students. Abu Dawud settled in Basra towards end of his life and passed away in this city in 275/888.

d. Al-Tirmidhi: al-Sunan

Abu 'Isa Muhammad ibn 'Isa al-Tirmidhi was born in 209/824 in Tirmidh. Just as other scholars of hadith, at his very young age, he first visited the hadith sheikhs in his country and then he travelled to other cities and towns in the Muslim world. He got lessons from great hadith scholars such as al-Bukhari, Muslim, and Abu Dawud. He was a very clever scholar of hadith with strong memory.

Because his *sunan*, which is organized according to the subject headings of Islamic law includes different subjects compared to other *Sunans*, his book has become famous by the title *al-Jami'*.

Al-Tirmidhi divided the hadiths in his *al-Jami'* into three categories as sahih, hasan, and weak and explained its strength of authenticity after every hadith he narrated. He also explained the reason for the weakness of the weak hadiths.

Al-Tirmidhi died in 279/892 in Tirmidh, the city where he was born.

LET US READ AND LEARN

Al-Tirmidhi defined the type of hadith called *hasan* hadith and said about some of the hadiths that he recorded in his book “this is a *hasan* hadith.” Therefore, he was the first scholar of hadith who used the term “*hasan* hadith.” We can give the following hadith reported by al-Tirmidhi as an example:

According to ‘A’isha (r.a.), Allah’s Messenger (pbuh) said, “If a large amount of anything causes intoxication, a small amount of it is also prohibited” (Abu Dawud, Ashriba,5; Tirmidhi, Ashriba, 3; Nasai, Ashriba,35; Ibn Majah, Ashriba, 10; Darimi, Ashriba, 8; Ahmad b. Hanbal, 3/91).

Al-Tirmidhi: This is a *hasan* hadith. Lays ibn Abu Sulaym and Rabi’ ibn Subayh narrated this hadith from Abu ‘Uthman al-Ansari in a similar narration of Mahdi ibn Maymun.

e. Al-Nasai: al-Sunan

Abu Abdurrahman Ahmad ibn Shu‘ayb al-Nasa’i was born in 215/830 in the town of Nasa in Khorasan. He started to study hadith at his early age. He then travelled through Khorasan, the Hejaz, Syria, and Egypt. He attended several battles and also taught hadiths to the soldiers.

For a period, he served as a qadi and was persecuted because he resisted the pressures to forge hadiths in favor of Umayyad caliphs in Damascus. This is why he went to Mecca and died there in 303/911.

Al-Nasai was one of the prominent scholars of his time in the science of hadith, especially as transmitter of *jarh* and *ta’dil*.

f. Ibn Maja: al- Sunan

Abu Abdillah Muhammad ibn Yazid ibn Abdillah ibn Maja al-Qazwini was born in 209/824. In order to collect hadith, he travelled to Ray, Basra, Kufa, Baghdad, Damascus, Egypt and the Hejaz. The imams of the science of hadith agreed about his superiority in memory and trustworthiness.

Ibn Maja’s Sunan gained acceptance and became famous among the scholars of hadith in regards to the classification of hadiths according to subjects of Islamic law.

Ibn Maja died in 273/886.

All of these writers showed sincere efforts to collect the most authentic hadiths. Each one of these books, which have a very important place in hadith literature, have been the sources that transmit the Prophet’s sunnah and the practices of the Companions to the following generations.

They examined the narrations related to the Prophet with great care and included the narrations that they deemed authentic according to their measures in their books. Their great efforts have been praised by all Muslims.

However, it should not be forgotten that they might have made mistakes for they too were human beings. This is why there might be differences among them in terms of the levels of their authenticity. This is because every author used different measures when he compiled the hadiths.

These six books, which were compiled in the third century hijra, have been considered the most trustworthy sources of hadith by later Muslim scholars.

DO YOU KNOW?

Some scholars add three more books to Kutub al-Sitta and call all those nine hadith books as Kutub al-Tis'a (Nine books of hadith). These three books are,

- Imam Ahmad ibn Hanbal's al-Musnad,
- Imam Malik's al-Muwatta
- Darimi's al-Sunan.



Reading Text

**A Young Man in The Service of the Messenger of Allah:
ANAS IBN MALIK (Radiyallahu anh)**

Anas ibn Malik was a gift of the Migration from Mecca to Medina. He was a young boy when he was given as a gift by his mother to the service of our beloved Prophet (pbuh) when he (pbuh) honored Medina by his emigration. He was a blessed young boy around nine or ten years old who grew up under the care of the Messenger of Allah.

His mother was Umm Sulaym (r. anha), one of the first people who embraced Islam in Medina. Since his father Malik died before converting to Islam, his mother was very sad. Ummu Sulayn (r. anha) who filled her own world with the light of Islam desired her son's world to be filled with the same light and for him to be raised with it.. She seized the opportunity of Allah's Messenger's emigration to Medina. She immediately took her son Anas to the presence of the Prophet (pbuh) and gave her son to the Prophet saying, "O Messenger of Allah! I brought my son to you for your services. I have nothing else to give you as a gift. Please accept him and pray for him. Anas is my son and your servant." Allah's Messenger (pbuh) prayed for Anas saying, "O Allah! Bless his wealth and offspring, give him a long life, and forgive his sins..."

Anas (r.a.) was the person who knew well the Prophet's state, sayings, ethics, and deeds and transmitted them in the best way. This is because he was raised under the supervision of revelation from his very early age. He never left our Prophet (pbuh), and narrated 2230 hadiths from him.

Anas (r.a.) transmits the following advice from the Messenger of Allah (pbuh) that will illuminate our hearts and guide our lives and the lives of the Muslim generations to come:

"O Son! Be in the state of ritual purity as much as you can. This is because when someone dies in the state of ritual purity, he is given the status of martyrdom.

O Anas! Hold your knees tight when you bow down in prayer. Separate your fingers and do not attach your elbows to your sides. When you stand back from bowing down, let your every limb relax. (Pay attention to Tâdil Arkan!)

O Son! Do not wish harm to anybody. Try to spend your days and night in that state. If you manage to do that, your questioning in the Hereafter will be very easy.

O Anas! Show respect to your elders, mercy to your youngsters. Increase your prayers! Because prayer certainly prevents afflictions."

Some of the hadiths narrated by Anas (r.a.) are as follows:

- “Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).”

- “None of you [truly] believes until he loves for his brother what he loves for himself.”

- “Do not hate one another, and do not be jealous of one another, and do not desert each other, and O, Allah’s worshipers! Be brothers. Lo! It is not permissible for any Muslim to desert (not talk to) his brother (Muslim) for more than three days.”

- “O Anas! Do you know that one of the things that necessities Allah’s forgiveness is to make your Muslim brother happy?”

Anas (r.a.) informs us that reciting the following prayer is good for neurological diseases:

“Bismillahirrahmanirrahim wa la hawla wa la kuwwata illa billah al-‘aliyyil ‘azim.”

Anas bin Malik (r.a.) passed away in 93/712 in Basra.



EVALUATION QUESTIONS (CHAPTER V)

A. ANSWER THE FOLLOWING QUESTIONS



1. What are the reasons for the beginning of the activities of compilation of hadiths?

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2. What are the types of Musannafs?

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3. Write the names and compilers of the six hadith books known as 'Kutub al-Sitta.'

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4. What are the contributions of the generation of the Successors to the science of Hadith?

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5. What are the services of the generation of the Successors of the Successors to the science of Hadith?

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6. What is the importance of the period after the Atba al-Tabi'in in regards to the science of hadith?

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B. MARK THE CORRECT OPTION FOR THE FOLLOWING QUESTIONS



1. Which one of the following term is used for every Muslim who met a Companion and had conversation with him/her?
 - A. Sahaba
 - B. Tabi'i
 - C. Atba at-Tabi'in
 - D. Muhadram
 - E. Rawi

2. "He is one of the famous Medinan hadith scholars and amongst the seven Muslim Jurists (Fuqaha al-Sab'a). He was born in the second year of the era of 'Umar's caliphate and because he was married to Abu Hurayra's daughter, he was one of the people who knew the hadiths transmitted by Abu Hurayra."

The above given information belongs to which one of the following Tabi'i?

 - A. Ibn Shihab al-Zuhri
 - B. Urwa Ibn al-Zubayr
 - C. Sa'id ibn al-Musayyib
 - D. Ibrahim al-Nahai
 - E. Nafi' Mawla ibn 'Umar

3. In which one of the following periods did the science of hadith develop with its methodology and principles and when the hadiths were categorized in accordance with the subjects of Islamic law?
 - A. The Period of Sahaba
 - B. The Period of Tabi'un
 - C. The Period of Atba' at-Tabi'in
 - D. The Period of Umayyads
 - E. The Period of the Prophet

4. Which one of the terms given below is used for the hadith books that compile hadiths related to legal matters under the subjects of Islamic law?
 - A. Sunan
 - B. Mujaam
 - C. Musnad
 - D. Jami'
 - E. Musannaf

5. Which one of the following names belongs to one of the famous scholars of the period of Atba' al-Tabi'in?
 - A. Ibn Shihab al-Zuhri
 - B. Urwa Ibn al-Zubayr
 - C. Malik ibn Anas
 - D. Sa'id ibn al-Musayyib
 - E. Ibrahim al-Naha'i

6. He is the founder of the Maliki School of law. He was born and grew up in Medina. His book entitled Muwatta is the first book written in the period of the compilations of hadiths. This information is about which one of the following scholars of hadith?
 - A. Sufyan al-Sawri
 - B. Abu Dawud
 - C. Ibn Maja
 - D. Malik ibn Anas
 - E. Ahmad ibn Hanbal

7. Which one of the following scholars of hadith used the term “Hasan Hadith”?

- A. Al-Bukhari
- B. Al-Tirmidhi
- C. Muslim
- D. Abu Dawud
- E. Al-Nasai

C. FILL THE GAPS IN THE SENTENCES BELOW WITH THE CORRECT WORDS GIVEN IN THE PARENTHESIS

?

(Mukhadram – Sira – Sunan – Sahihayn – Kutub al-Tis’a – Musnad)

1. is the name given to a small Muslim group found among the Tabi’un and accepted as part of the Tabi’un. They lived both in the Age of Ignorance before the emergence of Islam and after its emergence. Therefore, they were Muslims who lived in the period of Islam and met many of the Companions, but did not have the honor to meet and converse with the Prophet.

2. The books that contain hadiths about the morality, actions, and behaviors of the Prophet are called (pl. Siyar), and the books that consist of the hadiths about the Prophet’s battles are called Maghazi.

3. The books that include the hadiths related to legal matters according to the subject headings of Islamic law are called

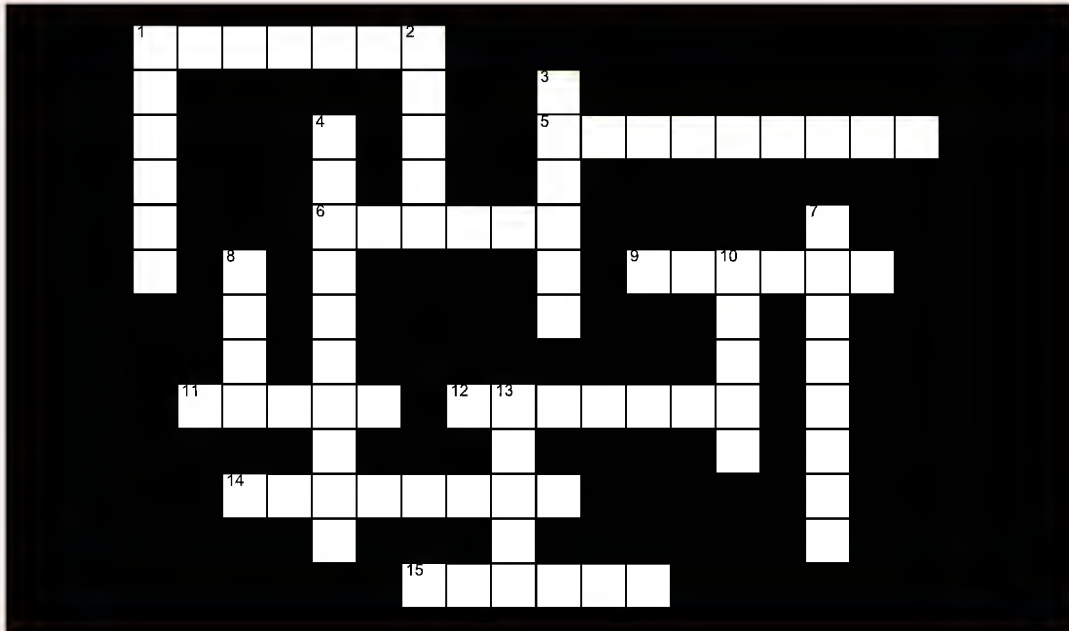
4. are the hadiths books that classify the hadiths according to their first narrators.

5. Al-Bukhari’s and Muslim’s books are accepted as the sahih ones among the hadiths books and they are together called

6. Some scholars add three more books to Kutub al-Sitta and call all those nine hadith books as (Nine books of hadith).



CROSSWORD PUZZLE



1. The name of the books formed from the hadiths about the battles of our Prophet (pbuh)
5. The name of the author of al-Jami' al-Sahih which is accepted as the most sound one among the hadith books
6. Arabic term meaning compilation
9. The general name given for the books that organizes the hadiths in accordance with the names of their first narrators
11. the term used for every Muslim who met a Companion and had conversation with him/her.
12. The title of Imam Malik's Hadith book
14. The common name given to the Muslims who lived before and after the emergence of Islam, but could not meet with the Prophet.
15. The title of the methodology book which is written by Imam Shafi'i and which contains information about the science of hadith.



1. The title of Ahmad ibn Hanbal's book which is very famous among hadith books and organizes the hadiths in accordance with the names of the Companions.
2. the system of the science of hadith that enables us to go back to the first source of a hadith
3. The activity of classification of hadiths in terms of their subjects
4. One of the Sunan writers.
7. "The common name given to the hadith books of Imam al-Bukhari and Imam Muslim together
8. One of the centers of knowledge where many Tabi'un were raised. This city is currently within the borders of Iraq.
10. Books that compile hadiths related to legal matters and organize them according to the subjects of Islamic law.
13. the name of the Successor from the village of Karan in Yemen who desired to have had the opportunity to meet the Prophet (pbuh). Even though he lived in the period of the Prophet (pbuh), he could not be a Companion because he did not meet the Prophet.

SELECTED HADITHS ABOUT GOOD MORALS

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى رَجُلٍ
مِنَ الْأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ» مُتَّفَقٌ عَلَيْهِ.

1. ‘Abdullah ibn ‘Umar (r. anhuma) said, “Once Allah’s Messenger (pbuh) passed by an Ansari (man) who was censuring his brother regarding modesty. On that, Allah’s Messenger (pbuh) said,

“Leave him as Modesty is part of Iman (faith).”

Al-Bukhari, Iman, 16, Adab, 77; Muslim, Iman, 57-59.

What We Have Learned from the Hadith

1. Haya or the feeling of modesty keeps a believer away from behavior and attitudes that do not fit the believer’s personality.
2. Faith keeps a person away from inappropriate acts and sins.
3. Modesty helps a believer to excel and perfect his faith.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَكْمَلُ
الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ». رَوَاهُ التِّرْمِذِيُّ.

2. According to a narration from Abu Hurayra (r.a.), the Prophet (pbuh) said,

“The most complete of the believers in faith, is the one with the best character among them. And the best of you are those who are best to your women.”

Al-Tirmidhi, Rada’ 11.

What We Have Learned from the Hadith

1. A believer treats all people nicely, especially his own family members, wants their goodness, and pretends not to see their mistakes.

2. The measure of having the best character is to be best towards one's wife. He who does not treat his wife kindly and with goodness does not have a good character.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَسِّرُوا وَلَا تُعَسِّرُوا،
وَبَشِّرُوا وَلَا تُفْزِرُوا». مُتَّفَقٌ عَلَيْهِ.

3. According to a narration from Anas (r.a.), the Messenger of Allah (pbuh) said,

“Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam).”

Al-Bukhari, 'Ilm, 11, Muslim, Jihad, 6-7.

What We Have Learned from the Hadith

1. Those who invite people to the path of Allah should be adorned with good morals.
2. One should treat kindly those who do not know Islam, speak to them nicely, and do not cause them run away from Islam.
3. Islam is a religion of easiness. This is why one should facilitate things to people and do not make things difficult for them.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «آيَةُ
الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ» مُتَّفَقٌ عَلَيْهِ.

4. According to a narration from Abu Hurayra (r.a.), the Prophet (pbuh) said,

“The signs of a hypocrite are three: 1. Whenever he speaks, he tells a lie, 2. Whenever he promises, he always breaks it (his promise), 3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)”

Al-Bukhari, Iman 24; Muslim, Iman 107-108

What We Have Learned from the Hadith

1. Hypocrisy is in fact disbelief.
2. Lying, breaking promises, and betraying trust are the signs of hypocrisy.
3. Muslims who carry the characteristics of hypocrisy are defined as Muslims who resemble hypocrites or Muslims with the immoral qualities of hypocrites. However, they are not accepted as disbeliever or hypocrites.

4. Muslims should stay away from the marks and imoral qualities of hypocrites.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ
عَنْهُ». مُتَّفَقٌ عَلَيْهِ.

5. According to a narration from ‘Abdullah ibn ‘Amr ibn al-‘As (r. anhum), the Prophet (pbuh) said,

“A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden.”

Al-Bukhari, Iman 4-5, Muslim, Iman 64-65.

What We Have Learned from the Hadith

1. No matter with which limb it is given and how it is given, giving all kinds of harm to a Muslim is prohibited.

2. The perfectness of Islam and faith is achieved by avoiding giving spiritual or physical harm to others.

3. Muslims may also have some deficiencies. The movement of Murjia that claims “Muslim does not have any deficiency” is rejected.

4. Staying away from the prohibitions of Allah is an emigration and is considered a great self-sacrifice and virtue just like emigrating for the sake of religion requires big sacrifices and is considered a merit.

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«مَنْ لَا يَرْحَمُ النَّاسَ، لَا يَرْحَمُهُ اللَّهُ عَزَّ وَجَلَّ» مُتَّفَقٌ عَلَيْهِ.

6. According to a narration from Jarir ibn ‘Abdullah (r.a.), Allah’s Messenger (pbuh) said,

“He who shows no mercy to the people, Allah, the Exalted and Glorious, does not show mercy to him.”

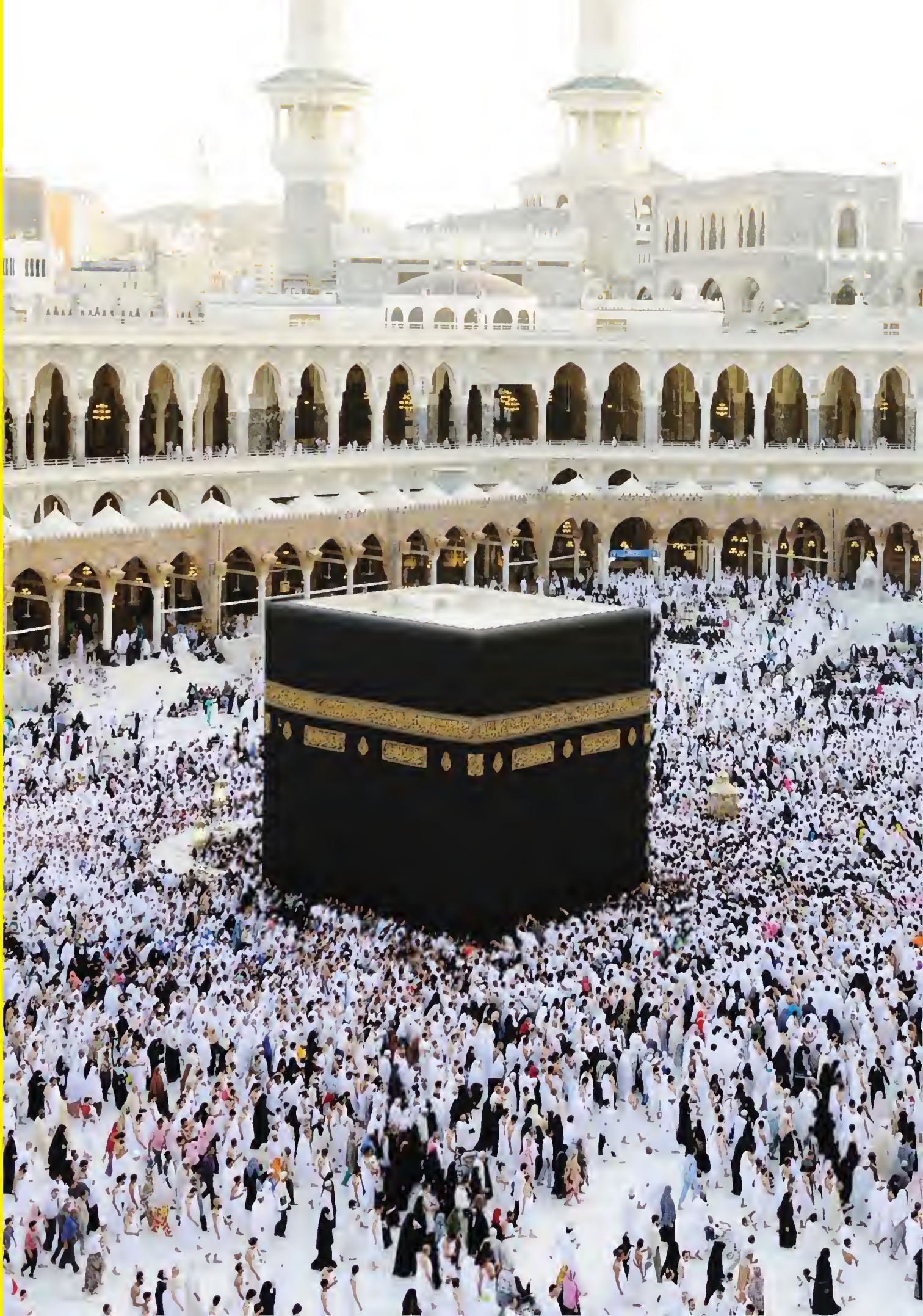
Al-Bukhari, Adab 18, Tawhid, 2; Muslim, Fadail, 66. See also al-Tirmidhi, Birr, 16, Zuhd, 48

What We Have Learned from the Hadith

1. Showing mercy to people is one of the fundamental principles of Islam.

2. Allah encourages Muslims to be merciful.

3. Allah, the Exalted and Glorious, will not show mercy in the Hereafter to those who do not show mercy to people in this world.





CHAPTER M

SOME ISSUES RELATED TO SUNNAH

CONTENTS OF THE CHAPTER

A. EXEMPLARINESS OF THE SUNNAH

B. UNIVERSALITY OF THE SUNNAH

C. IMMUNITY OF THE SUNNAH

D. THE SUNNAH AS A SAVIOR

PREPARATORY WORKS

1. What is the difference between taking as an example and imitating? Think about it.
2. Write two articles that we can deduct from our Prophet's universal principles.
3. To which characteristics of the Prophet's sunnah does the verse "Obey Allah and obey the Messenger" (4: 59) draw attention towards? Discuss with your friends in the class.
4. Based on the verse "(O My Messenger!) Say: 'If you do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful.'" (Al 'Imran, 3: 31), discuss with your friends what kind of spiritual rewards people may gain by being obedient to the Prophet's sunnah.

A. EXEMPLARINESS OF SUNNAH

All prophets are the messengers of guidance appointed by Allah to deliver His commands and prohibitions and to show them the straight path. They did their best to carry out this sacred task in the best way just as our Prophet Muhammad Mustapha (pbuh) did. When he was fulfilling this task, he introduced some codes and principles that gave a direction to the lives of individuals and society. Our beloved Prophet (pbuh) who lived according to these codes and principles is the best example for us as believers.

The Noble Companions learned Islam both from the Qur'an and from the sunnah of the Prophet. They perceived the sunnah not through an interpretation that "He is a prophet and is not like us. Then, we should live our lives" but through an understanding that "There should be an aspect in all of his actions that speaks to us. Then, we should take him as an example in our lives."

LET US THINK

Sunnah is a combination of our Prophet Muhammad Mustapha's sayings and actions. Every unit that transmits information about our Prophet (pbuh) is called hadith. Sunnah was the application of the Prophet's servanthood to Allah. This life of servanthood that lasted twenty two years of his life has become a guidance for all believers.

In fact, it is stated in a verse in the Qur'an:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾

"You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah."⁶⁰

In this verse, Allah the Almighty commands the believers to take the Prophet as their role model in their lives. Then what does it mean to take him as an example in life? Is there any difference between taking him as an example in our lives and imitating him?

Based on the verses commanding to take him as an example in life, some people in the contemporary age want to imitate everything about him in their lives. Whereas, there is a major difference between taking somebody as an example and by imitating someone.

Taking someone as an example means to act consciously. In other words, it means to accept the actions and words that will be taken as examples by believing in them and understanding their benefit. Moreover, taking someone as an example makes great and deep changes in a person's personality and behaviors and these changes are permanent. Whereas, the act of imitation is a blind and unconscious

60 Al-Ahzab, 33: 21.

action. Therefore, a person who imitates a behavior is not aware of why he does that, which creates only formal changes in a person's life.

Our beloved Prophet (pbuh) emphasized in many of his sayings not to imitate his words and actions unconsciously and asked his followers to observe the causes and aims of the behaviors imitated. For example, the Prophet (pbuh) took off his shoes during a prayer, and the Companions did the same when they saw him. After the prayer, our Prophet (pbuh) asked them the reason why they did that. The Companions replied saying that, "O Messenger of Allah! We took our shoes off because you did." Upon this, Allah's Messenger (pbuh) said, "I took my shoes off because there was some dirt on it."⁶¹ What is understood from this statement is that one should not blindly imitate the Prophet (pbuh).

Therefore, taking the Prophet as an example means to take him as an example especially in understanding, perceiving, living, and preparing the grounds to let other people live the religion. In this respect, the sunnah is an inseparable part of religion and cannot be separated from the Qur'an. Likewise, one cannot think of a sunnah without the Qur'an just like it is not possible to think of the Qur'an without sunnah. This is why the Noble Qur'an presents us with the Messenger of Allah as a role model not the Holy Qur'an itself. So much so that it is stated that,

"Say: 'If you do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful.'"⁶²

What is expressed in the above verse is that the path to Allah goes through following the Prophet. This is because a book can be a guide for people, but it cannot be an example. What will be taken as an example should always be of the same kind with the one that takes it as an example.

61 Ahmad ibn Hanbal, *Musnad*, v.3, p. 92

62 Al 'Imran, 3: 31.

LET US READ AND THINK

A PERFECT FATHER

Allah's Messenger (pbuh) was a good and compassionate father. His love and compassion to his children was real and sincere. He did everything he could to make them happy and comfortable. His love for his children led him neither to fall off his main target nor to forget his real responsibilities to his children.

Allah's Messenger (pbuh) said, "if a person leaves his children to the punishment in the eternal fires of Hell, then there is no wisdom in his effort to save them from the heat of the sun."

Like the lesson above, he left many eternal educational principles which remind parents of their real responsibilities towards their children. Those principles show the parents what kind of education and discipline they should give to their children before they send them to educational institutions to receive education according to their skills and abilities.

Allah's Messenger (pbuh) loved his children very much. Anas (r.a.) narrated, "I have never seen anyone treating his family more compassionately and more mercifully than the Messenger of Allah (pbuh). His son Ibrahim had a foster mother in the suburbs of Medina. When Ibrahim was with his foster mother, the Prophet used to go and visit him and we used to go together with him. Ibrahim's foster father (Abu Sayf Bara b. Aws) was an ironsmith. The Messenger of Allah used to enter the house when it was full of smoke, hold his son, kiss him and return." (Ahmad Ibn Hanbal, Musnad, Vol. 4, p. 194; Muslim, Sahih, Vol. 4, p. 1807)

He loved his grandsons, Hasan and Husain, very much and often played with them. He used to take them on his back and play with them. Once when he was carrying Hasan on his shoulders, he said, "O Allah, I love him, so love him." (Al-Bukhari and Muslim).

According to Uthama ibn Zayd' narration, Allah's Messenger used to take him and his grandson Hasan and prayed for them saying, "O Allah! I love them so I want You to love them."

No one in history has reached the Prophet's supremacy in behavior, attitude, good morals, and piety. He was more perfect than anybody else. All these are the behaviors that mankind should learn from the Messenger of Allah (pbuh) and apply them to their lives.

The following point should also be pointed out in regards to the exemplary character of the Prophet's sunnah. As he is taken as an example in matters related to the acts of worship, he should also be taken as an example in matters related to daily life and human relations. This is because the sunnah has established not only legal rulings for humanity but also certain moral rules and principles in order to help them live a life based on love and solidarity. So much so, that the Prophet Muhammad (pbuh) did not value the acts of worship performed by those who were not morally good.

For example, the Prophet (pbuh) said, "*The Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe*"⁶³ or "*Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drink.*"⁶⁴ Allah's Messenger's (pbuh) other sayings about moral principles can also be given as examples in this respect. As understood from such hadiths, our beloved Prophet (pbuh) asked his followers to pay attention to moral values as they pay attention to worship. Only in this way, does it become possible to establish brotherhood, love, respect, and tolerance among Muslims.

63 Al-Tirmidhi, Iman, 12; al-Nasa'i, Iman, 8.

64 Al-Bukhari, Adab, 51

Both religious rulings and moral values turned into a life style in the Prophet's life. In other words, all Islamic values can be found embodied in the Prophet's life. So much so that we see that no moral value was neglected in his life.

Taking the Prophet as an example, finding behavioral models in his life, and applying his ethical virtues in life should be perceived as adoption of the principles and objectives of the religion he conveyed. This requires us to be just as he was, to be merciful as he was, and to be trustworthy as he was. In short, the most important responsibility of a believer in regards to following the Prophet's sunnah is trying to be a servant like him, a leader like him, a husband like him, a father like him, a neighbor like him or a friend like him.

In conclusion, the exemplariness of the Messenger of Allah is directly related to his mission. Therefore, the area that he is to be taken as an example includes all of his actions and behaviors related to this mission. What our responsibility is, as Muslims, is **to know, to understand, and to follow** our beloved Prophet.

LET US READ AND THINK

A PERFECT SPOUSE

Allah's Messenger (pbuh) brought new dimensions to the human relationship between men and women. He helped both genders to gain a new perception of life, enriching family by love, happiness, welfare, mercy, moral beauty and spiritual supremacy in their relationship. By this religion, brought by the Prophet, women gained their long lost dignity, honor, and social status.

He attracted attention to women's delicate and sensitive nature and taught the necessity to treat them with compassion and love. He became an example by his attitude, his treatment of his wives, and his supreme and perfect character.

The whole atmosphere in the Prophet's (pbuh) house was full of love, compassion, and piety. There is a lesson for everyone in his family relationships. He laughed and had fun together with his wives, and carried out some small works for them in the house. Sometimes he played with his grandsons and carried them on his back. His high status as a prophet and as the head of the state did not keep him away from fulfilling his normal responsibilities towards his children and wives at home or from living a happy and loving life like a simple man together with his family members. This fact in his life made him an eternal example for all fathers and husbands

LET US INTERPRET

Abis ibn Rabi'a who witnessed 'Umar ibn al-Khattab's pilgrimage, narrated that he ('Umar) questioned the respect shown to a stone as follows: "I saw Umar b. al-Khattab (r.a.) kissing the Black Stone. He came and kissed the Black stone and then said, 'By Allah, I know that you are a stone and if I were not to see Allah's Messenger (pbuh) kissing you, I would not have kissed you.'"

(Al-Bukhari, Hajj, 50, 57, 60; Muslim, Hajj, 248, 120; Muwatta, Hajj, 36)

B. UNIVERSALITY OF SUNNAH

Islam is the last and most perfect religion and Muhammad is the last Prophet. There is no specific race or a specific region that is the targeted of Islam. Therefore, the sunnah of Allah's Messenger (pbuh), who was responsible to deliver the message of Islam, carries universal features.

In regards to the universal characteristic of Islam, it is stated in the Noble Qur'an that,

"We sent you not, but as a Mercy for all creatures."⁶⁵

"Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth: there is no god but He: it is He That gives both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believes in Allah and His words: follow him that (so) you may be guided.""⁶⁶

"We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not."⁶⁷

These and other verses related to the above subject, declares and introduces universality of not only Islam but also the sunnah of the Prophet.

Sunnah with its universal characteristics have introduced principles organizing life by paying attention to social and cultural differences of individuals and societies, their means and conditions, and customs and traditions. While this expresses the local aspect of the sunnah, the goal targeted by the Prophet through this and the message he wanted to give shows its universal aspect.

For example, our beloved Prophet said, "Were it not that I might over-burden the Believers I would have ordered them to use *siwak* (*miswak*) at the time of every Prayer." Although Allah's Messenger (pbuh) advices using *miswak*, what he really wants to emphasize is to mouth and dental hygiene. Miswak was the most important tool for mouth and dental hygiene at the time. However, as a result of technological development and changing circumstances, the tools have been changed as well. What does not change and what is universal in this matter is the Prophet's attention to mouth and dental hygiene.

Likewise, the Prophet (pbuh) said "When you see the crescent, observe fast, and when you see it (again) then break the fast." The real aim in this hadith is to give a measure regarding the beginning of the month of Ramadan. This is why sighting the moon by eyes presents the local aspect. Today, new and scientific methods are used to determine the beginning and ending days of the month. The aim is to determine accurately the beginning and end of the month by some means.

Thinking about the sunnah in its universal entirety and adopting it as our starting point in all of our actions will save us from rejecting the sunnah that we do not fully understand. This even gives us the idea and comfort that there will come a time or a place where such sunnah can be applied. This understanding requires us not to lose any information and document regarding sunnah which constitutes, as we mentioned before, the culture of Islam. Throughout his entire life, the Prophet (pbuh) explained the truth revealed in the Qur'an by his sayings and actions. This is why the Prophet's responsibility was to convey the message and our responsibility is to submit ourselves to it.

In conclusion, let us express one more time that the fundamental characteristics of sunnah are its *realism*, *universality*, and *flexibility* or *applicability*. In fact, these are the general characteristics of Islam.

65 Al-Anbiya, 107.

66 Al-A'raf, 158.

67 Saba, 34: 28.

LET US NOTE

There are three fundamental characteristics of sunnah,

- Realism,
- Universality,
- Applicability

The Noble Qur'an which will be valid until the Judgment Day and the sunnah which means first degree interpretation and application of the Qur'an provide solutions to the problems of all people and ensure creedal and practical unity among Muslims. Because of this, it is nothing but natural that sunnah is grounded on the realities of life, knows the realities of people, and gradually teaches them general principles that enable them to live under any circumstances. These are all the consequences of universality.

It is obvious that hadiths that provide different information and practices are complete means of blessings for the believers. This is because Islam was not sent to the people of a certain region or city. If it were, it would offer more certain and unchangeable practices. Whereas Islam is a religion that has been sent for the whole of mankind. This is why it is vitally important to ensure for its followers that the principles of the guidance to the straight path should be applicable in all parts of the world.

LET US READ AND EVALUATE

IN THE LIGHT OF REVELATION

Following the sunnah under any circumstances and fulfilling his commands without any conditions is commanded by Allah the Almighty and several verses in the Qur'an mention obedience to Allah and to His Messenger together side by side. It is stated that truly loving Allah can only be possible by following the Messenger of Allah without any reservation. The command "*So take what the Messenger assigns to you, and deny yourselves that which he withholds from you*" (Al-Hashr, 59: 7) orders us to turn to sunnah with all our conscience. The Companions are the ones who understood and carried out the requirements of these commands in the best form.

They did everything that the Prophet (pbuh), whom they loved more than anything else, asked from them. They looked for principles to follow in all of his words and actions. When they saw him wearing a gold ring, they wore gold rings. When the Prophet said "I had this golden ring made for myself," he then threw it away saying "I shall never put it on." Thereupon the Companions also threw their rings away. (Al-Bukhari, i'tisam, 4) On night when they saw the Prophet praying in the mosque, they gathered and started night prayers. However, our Prophet who loved his ummah very much did not come to their congregation thinking that night prayer might become prescribed to them.

The following words of 'Umar which he said when he was kissing Hajar al-Aswad show how this distinguished generation were attached to the Prophet's sunnah:

"No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Messenger (pbuh) kissing you I would not have kissed you."

C. IMMUNITY OF THE SUNNAH

LET US READ AND THINK

THE PROPHET OF MERCY

Allah the Exalted said in the Qur'an about His Messenger whom He charged with the task of delivering the truth:

“(O Muhammad!) We sent you not, but as a Mercy for all creatures.” (al-Anbiya, 21: 107).

By this unique declaration, Allah the Almighty states that the Prophet (pbuh) was not sent to a specific race and nation but to all worlds with the last and most perfect form of His laws that will provide happiness to the whole of mankind by means of a Divine Book called the Qur'an. It does not matter how much mankind express their gratitude to have Muhammad as the final Messenger of Allah, no amount of gratitude will be enough from all people and jinns combined for his service..

Allah's Messenger (pbuh) was full of mercy and compassion to all creation:

“Now has come unto you a Messenger from amongst yourselves: it grieves him that you should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.” (al-Tawba, 9: 128).

This verse explains three important characteristics of the Prophet of Mercy:

1. Seeing that the believers are in hardship and discomfort makes the Prophet unhappy.
2. He cared for the believers very much, guided them to goodness, and wished them to have good morals and merits.
3. He is very compassionate and merciful towards the believers. Everything he said, everything he did, and every step he took are manifestations of his mercy and compassion.

Moreover, Muslim scholars say that Allah the Almighty called His Messenger by two names unique to Himself. Calling the Prophet (pbuh) by the names Rauf and Rahim in the 128th verse of chapter al-Tawba, the translation of which was given above, proves this view.

After going through such hardship and torment by the people of Taif, Allah the Almighty sent angel Gabriel to His Messenger and said “If he wanted, he would crush the people of Taif in between the mountains.” Allah's Messenger said, “I rather hope that Allah will raise from among their descendants people who will worship Allah the One, and will not ascribe partners to Him (in worship).” (Muslim).

Allah the Almighty says in the Qur'an that His light should be perfected, even though the unbelievers may detest it.⁶⁸ “The Light of Allah” is a message conveyed through our Prophet. It consists of both the Qur'an and the Prophet's sunnah.

68 Al-Tawba, 9: 32.

Allah the Exalted said, “We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).”⁶⁹ We can interpret the word Dhikr (the Message) here as the Qur’an and the Prophet’s sunnah.

It is commanded in another verse **“obey Allah and obey His Messenger.”** The command of “obedience to His Messenger” is binding for the believers. This is why the sunnah which is the life style of the Prophet (pbuh) should be transmitted to people in the soundest and most authentic form. Indeed, we can say the sunnah of Allah’s Messenger (pbuh) has been transmitted from generation to generation until today in the most authentic form.

In this respect, the task to protect the sunnah is given to the Muslim ummah. In other words, protection of the sunnah is closely related the believers’ practice of the sunnah in their everyday lives. The works of Muslims scholars also have a great role in the protection of the sunnah.

D. THE SUNNAH AS A SAVIOR

LET US NOTE

“But verily you call them to the Straight Way” (al-Mu’minun, 23: 73)

“If you obey him (the Prophet), you shall be on right guidance.” (al-Nur, 24: 54)

In order to benefit from the sunnah, one should first know that it is **“the best pattern”** for the believers. This is because the Messenger of Allah (pbuh) was sent as a mercy and a guidance to the worlds. To have doubts about the fact that the sunnah is a redeemer means to have doubts about believing in his prophethood. Indeed, ‘Abdullah ibn Mas‘ud (r. anhum) once warned the believers saying *“once you give up your Prophet’s sunnah, you have gone astray.”*

“But verily you call them to the Straight Way”⁷⁰ “If you obey him (the Prophet), you shall be on right guidance”⁷¹ are the proofs that show the redeeming characteristic of the sunnah.

In his various sayings, Allah’s Messenger (pbuh) clearly presented his contribution to the salvation of his ummah. He metaphorically resembled his situation to a man who tries to save the moths from falling into fire. In fact, he said, *“I am holding you by the waist trying to save you from the Fire; yet you try to overwhelm me and fall into it.”* He explained his role as a savior for his ummah in other hadiths. The following hadith in which he likens himself to a man bringing news about the approaching enemy is a good example in this respect:

“My example and the example of what I have been sent with is that of a man who came to some people and said,

- O people! I have seen the enemy’s army with my own eyes, and I am the clear warner; so protect yourselves!

69 Al-Hijr, 15: 9

70 Al-Mu’minun, 23: 73.

71 Al-Nur, 24: 54.

*Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved in him and stayed at their places till morning when the army came upon them, and killed and ruined them completely So this is the example of that person who obeys me and follows what I have brought (the Qur'an and the Sunna), and the example of the one who disobeys me and disbelieves the truth I have brought.*⁷²

It is for sure that the sunnah saves those who hold fast to it. How nicely Dahhaq ibn Muzahim, an exegete from the generation of the Tabi'in, expressed it when he said, "The paradise and the sunnah have the same status. This is because one who enters Paradise will be saved in the hereafter; and one who holds fast to the sunnah will be saved in this world."⁷³

Imam Malik resembled the sunnah to the Ark of Noah (pbuh) and said "whoever gets on board will be saved, and whoever does not will be drowned."⁷⁴

LET'S THINK AND EVALUATE

HOW SHOULD WE SEE THE HADITHS?

A Muslim is a person who respects the Prophet's sayings. This is because every one of the hadiths is a light that keeps the breath of our Prophet (pbuh) alive in our lives and illuminates our paths. As it is expressed by the following words of Imam 'Azam Abu Hanifa "If there were no sunnah, none of us could understand the Noble Qur'an." The hadith and the sunnah are everything for us. To see hadiths as if they are the words of a common person and to say, when something is not understood, "How can it be possible such a thing in this day and age?" is not appropriate behavior for a believer.

When a good believer faces a hadith that he cannot explain, he should research whether the statement really is from the Prophet. If he does not pay the utmost attention to a saying after finding out that it is a hadith and if doubts still continue to prey his mind, he should ask the meaning of the hadith in question to a person who is more knowledgeable than him and comfort his mind.

When some people face a saying that does not fit in their mind, they do not presume that it can be the word of the Prophet (pbuh), even though they do not have the adequate knowledge on hadith. They even go further and say "this is nonsense, it cannot be possible" and may assume a mocking attitude towards the hadith. May Allah protect us and all believers from assuming such an attitude.

One-day people were talking about arrogance in the presence of the famous companion Abu Hurayra (r.a.). Abu Hurayra (r.a.) transmitted an incident narrated by the Prophet (pbuh). Our Prophet (pbuh) said that there was a man with nice clothes who walked arrogantly. He was sunk to the ground because of his arrogance and was going to continue sinking in agony until the Judgment Day. When Abu Hurayra finished his words, a young man with nice clothes stood up and mockingly said "O Abu Hurayra! Was that young man walking like this?" During that same time he was mocking Abu Hurayra's walking. Just then, he stumbled, fell down, and almost hurt his head. Then Abu Hurayra recited the verse "verily, We shall suffice you against all who scoff." (al-Hijr, 95) and told them "may his mouth and nose be rubbed to the ground." (Al-Darimi, Muqaddima, 40)



72 Al-Bukhari, I'tisam, 2.

73 Al- Qurtubi, Tafsir, XIII, 365

74 Al-Suyuti, Miftah al-Janna, p. 53-54.

When the Messenger of Allah said something about a matter, it is not appropriate for a believer not to accept his view and look for another view that fits his mind. This is because no believer has this right. So much so that, in an authentic saying, the Prophet (pbuh) expressed, “one who does not submit his selfish thoughts to the things that I say cannot be a true believer” and stated that it is necessary to follow him without any reserve. (Ibn Abu Asim, al-Sunna, I, 12) If a Muslim feels question marks about the judgments and views of the Prophet, he should immediately “take care of his heart.” He should think that he is caught by an incurable disease and is about to lose his world and hereafter. This is because hadith means religion. One who is not aware of the fact that his words do not fit Islamic principles should not open his mouth. He should know that he hurts Allah and His Messenger when he opens his mouth.

A good Muslim pays utmost attention to hadiths. He knows that they are the treasures of divine secrets and the source of divine wisdom. He accepts that many truths that cannot be understood by human mind were taught to the Prophet and submits his heart to the endless depths of hadiths.



Reading Text



THE SCHOOL OF SUFFA

Suffa which was the place where some Companions stayed was built behind the Prophet's Mosque by the Messenger of Allah in order to shelter them. In Suffa, the homeless and the single emigrant Companions used to reside.

The common characteristic of the residents of the Suffa was poverty. They had neither wealth nor source of income. They provided their living with the help of other Muslims and especially with the Prophet's (pbuh) assistance. Allah's Messenger used to give them his whole charity and even some of the gifts given to him by others. Those who were trained in this first school of Islam became the teachers, jurists, scholars, and administrators of the following periods.

Abu Hurayra is a live example for us to understand the financial hardships that the students of this first school experienced. He narrated an incident that he lived through as follows:

By Allah! I was so hungry that I tightened a stone over my belly in order not to feel that strong hunger. One day, I sat on the road where Muhammad and his companions used to walk through. Abu Bakr (r.a.) passed before me and I asked him about a sign from the Holy Book of Allah. I asked him so in order to make him feed me but he did not do so. Then 'Umar (r.a.) passed before me and again I asked him about a verse from the Book of Allah, Great and Almighty, and also I asked him so in order to make him feed me but he did not do so. Then Abu al-Qasim (Muhammad (pbuh)) passed before me and soon he knew what was in my mind and soul and he said,

- O Abu Huraira! I said,
- O Messenger of Allah! Here I am! He said,
- Follow me!

Then, he left and I followed him. He entered and I took the permission of the Messenger and entered his home.

He found a glass of milk, so he asked,

- From where have you brought this milk? It is said,
- So and so have brought it here

The Messenger of Allah, God's blessing and peace be upon him, said,

- Abu Huraira!
- O Messenger of Allah! Here I am! He said,
- Go to the people of Suffah (my companions) and call them to come to me at once.

Abu Huraira said that the people of Suffah are the guests of Islam; they left their homes and their



money and whenever the Messenger received a gift, he took some of it and sent the rest for them and whenever he received alms, he sent it to them without taking anything of it.

“Abu Huraira said that this (the Prophet’s request) saddened me too much because I wished to drink some milk from that cup so that I might strengthen myself for the rest of the day. But I was obliged to obey the orders of the Messenger of Allah. So, I hurried to call them and, as I expected, they came, took the permission of the Prophet and took their seats.

The Messenger of Allah, God’s blessing and peace be upon him, said,

- O Abu Huraira! Take this glass and give it to them.

I took the glass and gave it to them one by one and at last, when they all quenched their thirst, I gave the glass to the Messenger of Allah, God’s blessing and peace be upon him, he took it and put it in his hand while some milk remained in it. Then he raised his head and looked at me and said while smiling,

- Abu Huraira! I said,

- I am here, Messenger of Allah! He said,

- You and me are still thirsty. I said,

- You are right, O Messenger of Allah. He said,

- Then, sit here and drink. I did as I was asked. He asked me to drink more and more but at last I said,

- No, by the One who sent you by truth! I am unable to drink any more. He said,

- Then give me the glass. I gave it to him and he drank the leftover of the milk.

Allah’s Messenger (pbuh) was also closely concerned with any other problems of the Companions of Suffa.

(İbrahim Canan, *Kutub-i Sitte Tercüme ve Şerhi*, Akçağ Yayınları: 1/445-446-447-448-449-450.)



EVALUATION QUESTIONS (CHAPTER VI)

A. ANSWER THE FOLLOWING QUESTIONS



1. How should we understand the concept “taking the Prophet as an example”?
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.....
.....
2. What are the fundamental characteristics of the sunnah? Briefly explain.
.....
.....
.....
3. Explain the feature of the sunnah as a savior based on the verse ‘If you obey him (the Prophet), you shall be on right guidance’ (al-Nur, 24: 54)?
.....
.....
.....
4. Explain the role of the sunnah in the interpretation and explanation of the Qur’an by giving examples.
.....
.....
.....
5. From which aspects can a prophet, who is given the command to be obeyed and taken as an example by others, be an example and model?
.....
.....
.....
6. What does universality of the sunnah mean? Write a verse from the Qur’an related to this issue.
.....
.....
.....

B. MARK THE CORRECT OPTION FOR THE FOLLOWING QUESTIONS



1. Which one of the following is not one of the functional values of hadith and sunnah in understanding and interpreting the religion?
 - A. It establishes rulings in parallel to the rulings of the Qur'an and confirms the rulings of the Qur'an
 - B. It establishes new rulings
 - C. It abolishes the rulings of the Qur'an
 - D. It interprets and explains the Qur'an
2. By which aspect of his life is the Prophet an example and model for us? In other words, which aspect of his life is binding for us?
 - A. By his actions done as a result of the customs and traditions of his society
 - B. By his actions and behaviors related to this world
 - C. By his sayings, actions, and behaviors related to religion
 - D. By his actions and behaviors based on his personal preferences and interests

C. FILL THE GAPS IN THE SENTENCES BELOW WITH THE CORRECT WORDS GIVEN IN THE PARENTHESIS



(mercy, beautiful pattern, exemplariness)

1. The fact that the hadith and the sunnah consists of messages addressing all of mankind and that the sunnah will achieve its goal when people follow these messages refer to the of hadith.
2. "You have indeed in the Messenger of Allah a(of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah."
3. "We sent you not, but as a for all creatures."



SELECTED HADITHS ABOUT PARENTS AND RELATIVES

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
فَقَالَ: يَا رَسُولَ اللَّهِ، مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟
قَالَ: «ثُمَّ أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبُوكَ».
مُتَّفَقٌ عَلَيْهِ.

1. According to a narration from Abu Hurayra (r.a.) he said,

A man came to Allah's Messenger (pbuh) and said,

- Who among the people is most deserving of a fine treatment from my hand?

Allah's Messenger (pbuh) said,

- **"Your mother!"**

The man asked,

- Then who (is the next one)?

- **"Again it is your mother (who deserves the best treatment from you)!"**

The man asked again,

- Then who (is the next one)?

- **"It is your mother."**

- The man asked again,

Thereupon Allah's Messenger (pbuh) said,

- **"Then it is your father."**

Al-Bukhari, Adab 2; Muslim, Birr l.

What We Have Learned from the Hadith

1. The mother is the person who deserves most to be treated kindly and to whom goodness should be done. This is because she is the one who bears the children and suffers their burdens most.

2. After the mother, the father is the one who deserves to be treated with respect, shown goodness, and most obedience.

3. When doing goodness and showing kindness to relatives, one should pay attention to those who are close to them in their relationships.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «رَغِمَ أَنْفُ،
ثُمَّ رَغِمَ أَنْفُ، ثُمَّ رَغِمَ أَنْفُ»، قِيلَ: مَنْ؟ يَا رَسُولَ اللَّهِ قَالَ: «مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ
الْكِبَرِ، أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ». رَوَاهُ مُسْلِمٌ

2. According to a narration from Abu Hurayra (r.a.) the Messenger of Allah (pbuh) said,

“Let him be humbled into dust; let him be humbled into dust. It was said: O Allah’s Messenger, who is he? He said, He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise.”

Muslim, Birr 9, 10

What We Have Learned from the Hadith

1. No matter what the age of one’s parents, one should treat them kindly.
2. This is because they need help and protection especially when they get old, they should especially be protected at their old age.
3. Disobedience to one’s parents, treating them bad, are among the major sins that will attract Allah’s wrath.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَحَبَّ أَنْ
يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ». مُتَّفَقٌ عَلَيْهِ.

3. According to a narration from Anas (r.a.) the Messenger of Allah (pbuh) said,

“He who is desirous that his means of sustenance should be expanded for him or his age may be lengthened, should join the tie of relationship.”

Al-Bukhari, Adab, 12; Muslim, Birr, 20, 21.

What We Have Learned from the Hadith

1. Visiting relatives blesses one’s life.
2. Visiting relatives increases one’s sustenance.
3. Visiting relatives causes one to live a happy life.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَسْكُتْ». مُتَّفَقٌ عَلَيْهِ.

4. According to a narration from Abu Hurayra (r.a.) the Messenger of Allah (pbuh) said,

“He who believes in Allah and the Last Day should treat his neighbor with kindness and he who believes in Allah and the Last Day should show hospitality to his guest. He should either utter good words or better, keep silence!”

Al-Bukhari, Nikah 80; Muslim, Iman 74, 75.

What We Have Learned from the Hadith

1. Some acts and behaviors show that a person has perfect faith.
2. Not to harm the neighbor, better yet to be beneficial to them, is a behavior that should be adopted by the believers.
3. Showing hospitality to the guests can also be regarded in the same vein.
4. A good Muslim utters useful words. Those who think that they cannot say useful thing should prefer silence.

عَنْ أَبِي بَكْرَةَ نُفَيْعِ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أُنبِئُكُمْ بِأَكْبَرِ الْكِبَائِرِ» قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ» وَكَانَ مُتَكِنًا فَجَلَسَ فَقَالَ: «أَلَا وَقَوْلُ الزُّورِ، وَشَهَادَةُ الزُّورِ». فَمَا زَالَ يَكْرُرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ. مُتَّفَقٌ عَلَيْهِ.

5. According to a narration from Abu Bakra Nufay ibn Harith (r.a.) the Messenger of Allah (pbuh) asked three times,

- ***“Should I inform you of the greatest of the great sins?”***

We replied,

- Yes, O Allah’s Messenger.

He said,

- ***“To associate partners to Allah in worship and to be disobedient to one’s parents.”*** The Prophet (pbuh) then sat up after he had been reclining and said ***“And I warn you against lying and giving a***

“false witness,” and he kept on saying that warning so many times that we wished that he should become silent.

Al-Bukhari, Shahadat 10; Muslim, Iman 143.

What We Have Learned from the Hadith

1. There are minor and major types of sins.
2. The greatness of a sin is measured by the greatness or lightness of its damage.
3. The greatest one of the major sins is to associate partners to Allah, to be disobedient to one's parents, lying, and giving a false testimony.
4. Due to his compassion to his ummah, our Prophet (pbuh) strived hard to prevent them from doing sins.

عَنْ ابْنِ عُمَرَ وَعَائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ». مُتَّفَقٌ عَلَيْهِ.

6. According to a narration from ‘Abdullah ibn ‘Umar and ‘A’isha (r. anhum), the Messenger of Allah (pbuh) said,

“Gabriel continued to recommend me about treating the neighbors kindly and politely so much so that I thought as if he would confer upon him the (right) of inheritance.”

Al-Bukhari, Adab, 28; Muslim, Birr, 140-141. See also al-Tirmidhi, Birr, 28; Ibn Maja, Adab, 4

What We Have Learned from the Hadith

1. The rights of the neighbor is an important task that should be respectfully carried out.
2. The insistence of Gabriel (pbuh) in his visits to the Prophet (pbuh) and our Prophet's statement “I thought as if he would confer upon him the (right) of inheritance” are very remarkable.
3. One should get on well with his neighbors, should not give them any harm, and should share in their happiness and sorrows.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ - وَأَحْسِبُهُ قَالَ - وَكَالْقَائِمِ لَا يَفْتُرُ، وَكَالصَّائِمِ لَا يَفْطُرُ» مُتَّفَقٌ عَلَيْهِ.

7. According to a narration from Abu Hurayra (r.a.), the Prophet (pbuh) said,

“The one who looks after a widow or a poor person is like a Mujahid (warrior) who fights for Allah’s cause.”

The transmitter of the hadith said, “I think the Prophet (pbuh) even said,

“That person is like the one who performs prayers all the night and fasts all the day.”

Al-Bukhari, Nafaqat 1, Adab 25, 26; Muslim, Zuhd 41. See also al-Tirmidhi, Birr 44; Nasai, Zakat, 78; Ibn Maja, Tijara, 1

What We Have Learned from the Hadith

1. Those who help widows, poor and unmarried needy women, gain spiritual rewards as if they fight on the path of Allah’s cause.
2. Such self-sacrificing believers are also considered as if they perform prayers all nights, and fast all days.
3. To run to the aid of those who are weak and needy help us achieve Allah’s pleasure.



ANSWER KEY

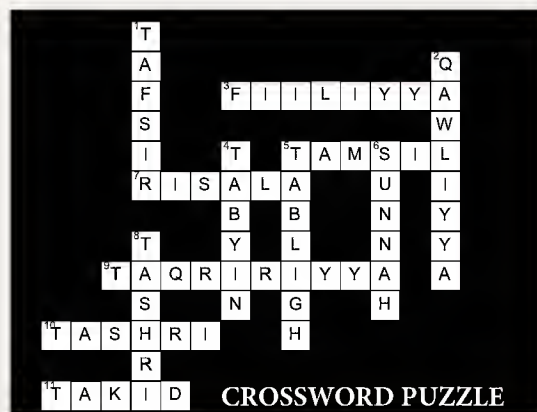
EVALUATION QUESTIONS (CHAPTER I)

B. MARK THE CORRECT OPTION OF THE FOLLOWING QUESTIONS

1- C 2- C 3- E 4- A 5- A

C. FILL THE GAPS IN THE SENTENCES BELOW WITH THE CORRECT WORDS GIVEN IN THE PARENTHESIS BELOW.

1. Risala
2. a beautiful pattern
3. Example
4. Al-Sunnah al-Taqririyya



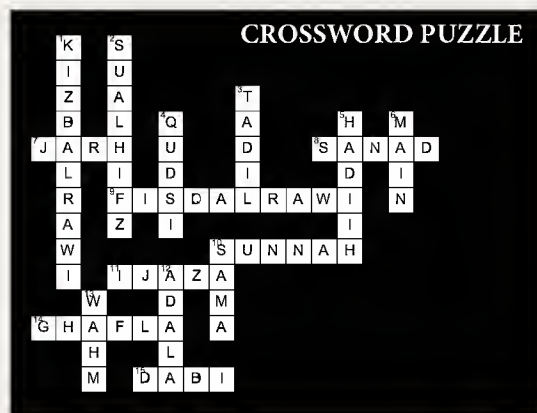
EVALUATION QUESTIONS (CHAPTER II)

B. MARK THE CORRECT OPTION OF THE FOLLOWING QUESTIONS.

1- B 2- D 3- E 4- B 5- A
6- B 7- A 8- D 9- E 10- A

C. FILL THE GAPS IN THE SENTENCES BELOW WITH THE CORRECT WORDS GIVEN IN THE PARENTHESIS BELOW.

- 1- Hadith Nabawi
- 2- Hadith Qudsi
- 3- Sunnah – Hadith
- 4- Sama'
- 5- Matn
- 6- Sanad
- 7- Ijaza



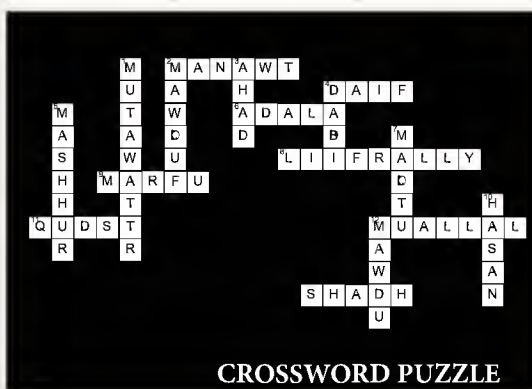
EVALUATION QUESTIONS (CHAPTER III)

B. MARK THE CORRECT OPTION FOR THE FOLLOWING QUESTIONS.

1- D 2- A 3- C 4- A 5- D 6- A

C. FILL IN THE BLANKS IN THE FOLLOWING SENTENCES WITH THE WORDS GIVEN IN THE PARENTHESIS

- 1- Hasan
- 2- Literally Mutawatir
- 3- Mutawatir in meaning
- 4- Hadith Aziz
- 5- Mawdu' (forged) Hadiths
- 6- Imam al-Tirmidhi



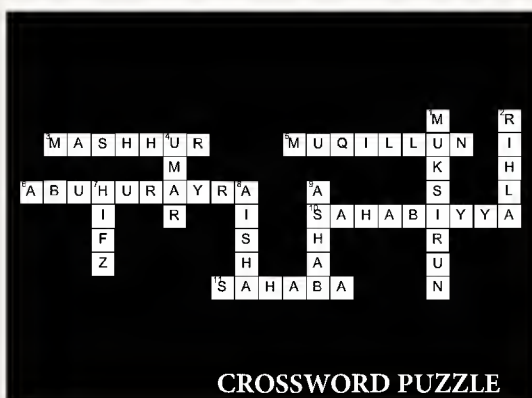
EVALUATION QUESTIONS (CHAPTER IV)

B. MARK THE CORRECT OPTIONFOR THE FOLLOWING QUESTIONS

1- D 2- B 3-D 4- E 5- D

C. FILL IN THE BLANKS IN THE FOLLOWING SENTENCES WITH THE CORRECT WORDS GIVEN IN THE PARENTHESIS

- 1- 'A'isha (r. anha)
- 2- Suffa
- 3- memorization
- 4- Sahaba
- 5- Rihla
- 6- Abu Hurayra



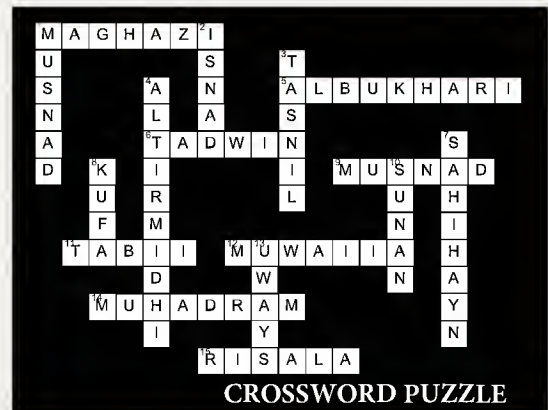
EVALUATION QUESTIONS (CHAPTER V)

B. MARK THE CORRECT OPTION FOR THE FOLLOWING QUESTIONS

1- B 2- C 3- C 4- A 5- C 6- D 7- B

C. FILL IN THE BLANKS IN THE FOLLOWING SENTENCES WITH THE CORRECT WORDS GIVEN IN THE PARENTHESIS

- 1- Mukhadram
- 2- Sira
- 3- Sunan
- 4- Musnad
- 5- Sahihayn
- 6- Kutub al-Tis'a



EVALUATION QUESTIONS (CHAPTER VI)

B. MARK THE CORRECT OPTIONS FOR THE FOLLOWING QUESTIONS

1- C 2- C

C. FILL IN THE BLANKS IN THE FOLLOWING SENTENCES WITH THE CORRECT WORDS GIVEN IN THE PARENTHESIS

- 1- exemplariness
- 2- beautiful pattern
- 3- mercy